MUSLIM WORLD LEAGUE

BECOME ACQUAINTED WITH ISLAM

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MUSLIM WORLD LEAGUE

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INTRODUCTION

Praise to Allah[1] (S.W)[2], the cherisher and sustainer of the worlds, and may peace and blessings be upon all of His messengers.

The prophets' religion is one religion, for Allah (S.W) had sent His messengers and revealed His Books that declare one essence, which is Monotheism, and command us to have good morals and behavior.

When Allah (S.W) sent Muhammad (PBUH)[3], He commanded him as He (S.W) commanded the rest of the prophets, Allah (S.W) sent him as the final Prophet to humanity, He (S.W) accepts his religion as a religion for all, and completed the previous messages by his (PBUH) message.

The message of Prophet Muhammad (PBUH) is the final message from Allah (S.W), and it is distinctive in its properties that make it the fastest spreading religion on earth. Islam has covered half of the earth with its civilization, and nations are competing to have it as their religion, for what they find in it. The reason for this is that Islam is

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[1] - Muslims prefer using the name "Allah", which is one of many other beautiful names and it is God Almighty's greatest name, instead of the English word "God". The word "Allah" is pure and unique unlike the English word "God", which can be used in many forms. If we add 's' to the word "God" it becomes "Gods", that is a plural of God. Allah is one and singular, there is no plural of Allah. If we add 'dess' to the word 'God', it becomes 'Goddess', that is a female God. There is nothing like male Allah or female Allah. (taken from: "The Concept of God in Major Religions", Dr. Zakir Abdul Kareem, pp 18) (Added by the translator)

[2] - Muslims do not mention the name of Allah without glorification. The letters "S.W" are contractions of the two Arabic words "Sobhanahu Wataala", which means, ***"Glory to Him! He is high above all"*** (Holy Quran 17:43). The English meaning of these two words is from the "Meaning of the Holy Quran by Abdullah Yusof Ali". Therefore, in this book I will use the words "Allah (S.W)" when referring to God Almighty, except for excerpts and quotations.
(Added by the translator)

[3]- Muslims also do not mention the name of a Prophet without honoring him with prayer and invocation. The letters "PBUH" are contractions of the sentence, "Peace Be upon Him" when mentioning a prophet, or "Peace Be upon Her" when mentioning the Pure Virgin Mary, and the letters "PBUT" are contractions of the sentence, "Peace Be upon Them", when mentioning more than one prophet. (Added by the translator)

consistent with instinct and mind, and it is a tender and easily understood belief.

This success of Islam makes some people rebel against it. There is no religion or belief has had such defamation as what Islam has. Armies of thinkers intended to damage Islam by suppressing its facts and falsely claiming defects in it, and sometimes by misunderstanding it, therefore, they stray far from its facts and essence.

There is no denying that some Muslims are also despoiling Islam, by their misbehaviour and ignorance, which has nothing at all to do with Islam. Thus, Islam comes between the hammer of its enemies and the anvil of ignorance of some of its followers.

The rational and sensible person, who looks forward to understand a religion, should look and judge its essence and not its followers’ behaviour or its enemies’ accusations. Each religion or creed has some followers, who misbehave and ignore its laws, but no one will judge that religion or creed according to this misbehaviour. The judgement on institutions, never mind religions, is according to its essence and laws, not according to their followers’ behaviour; therefore, one should understand Islam as it is, away from any falsehoods or defamation.

If we want to know Islam, we will not find a better introduction than understanding the dialogue that happened between Gabriel (PBUH), the revelation trustee among heavenly beings, and Mohammad (PBUH), the revelation trustee among human beings. Gabriel (PBUH) came to the Prophet Muhammad (PBUH), asking about the categories of Islam, in order that the Prophets companions hear and understand.

Gabriel (PBUH) said, ***“Muhammad, tell me about Islam”. The Messenger of Allah (PBUH) replied, “Islam is to declare, and bear witness that there is no God except***

Allah(S.W) and that Mohammad (PBUH) is His messenger, to perform and be steadfast in prayers, to give charity, to fast during the month of Ramadan, and to perform pilgrimage if you can.' Gabriel Said, 'You are right'. Omar [1] said, 'we were surprised how he (Gabriel) asked and affirm the answer at the same time.' Gabriel said, 'Tell me about the true faith' He (PBUH) answered, 'to believe in Allah (S.W), His angels, His books, His messengers, the Day of Judgment, and fate and foreordination; their good and their harm'. Gabriel Said, 'You are right'. Gabriel Said, 'Tell me about "Al-Ihsan." He (PBUH) said, 'Al-Ihsan is to worship Allah as you are seeing Him, and if you are not seeing Him, consider that He is surely seeing you.' [2]

These are the bases of Islam in general; I wonder why some people are critical of them?

I will explain and elaborate on these bases, to show the moral foresight and the divine wisdom of establishing the Islamic faith on these bases. I will also explain and elaborate on evidence that will uncover the false defamation of Islam; accusation of terrorism; the encouragement of hatred, and cruelty to women. Thus, I will reply to some false statements attributed to Islam, and present it to whosoever is looking forward to know Islam from its bases and principles.

We, the Muslim World League, present this message, to explain and declare the truth, which opened our hearts and convinced our minds. This message is an invitation to understand Islam, which will result in being amongst the true believers and winners of Allah's (S.W) pleasure. **"Those who have faith and do righteous deeds,- they are the best of creatures. Their reward is with Allah: Gardens of Eternity, beneath which rivers flow; they**

[1] - Omar bin Al Khattab, was the Prophet (PBUH) companion and the second successor of Prophet Mohammad (PBUH). (Added by the translator)

[2]- Narrated by Al Bukhari (50) and Muslim (9)

will dwell therein for ever; Allah well pleased with them, and they with Him: all this for such as fear their Lord and Cherisher.” (Holy Quran 98:7-8)

We ask Allah (S.W) to accept this work for His pleasure, He is the One, and Only who is capable of that.

The Meaning of "Islam"

It is necessary, before explaining the facts and the pillars of Islam, to elaborate and understand the meaning of the name, Islam.

The word Islam has many meanings. It means submission, safety, and peace. In this study, when we mention the word Islam, it means the religion that Allah (S.W) revealed to His Prophet Mohammad (PBUH). Allah (S.W) gave 'Islam' this name, because it concludes a total submission to Him (S.W) only, obedience to His rules, and following His commandments.

This name does not come from the name of a prophet or a country, but from the characteristic of total submission to Allah (S.W), which was, is, and ever shall be.

Islam is Allah's (S.W) religion, which He revealed to all prophets. All of them were expounding the same bases, which declare the oneness of Allah (S.W), glorifying Him, worshipping Him, following His commandments, keeping high morals, and improving human behaviour. The differences that we see in religions today are because of suppression of the truth and the alteration of Allah's (S.W) previous messages.

Allah (S.W) gave this noble name "Islam" to men of faith for all time. He (S.W) says, **"It is He Who has named you Muslims, both before and in this (Revelation)"** (Holy Quran 22:78) for, the Muslim (the believer of any of Allah's (S.W) prophets) would observe the Islamic law, submit his will to Allah (S.W), obey Him, and follow His commandments.

Noah (PBUH), the father of the prophets, said to his people, **"and I have been commanded to be of those who**

submit to Allah's will (in Islam).” (Holy Quran 10:72) and Abraham and his son Ishmael (PBUT) continuously prayed asking Allah (S.W) to make them Muslims. **“Our Lord! make of us Muslims, bowing to Thy (Will), and of our progeny a people Muslim, bowing to Thy (will)”** (Holy Quran 2:128).

Jacob (PBUH) gathered his children before he died and advised them to hold and follow Abraham’s (PBUH) religion, Islam. **“Behold! his Lord said to him: "Bow (thy will to Me):" He said: "I bow (my will) to the Lord and Cherisher of the Universe. And this was the legacy that Abraham left to his sons, and so did Jacob; "Oh my sons! Allah hath chosen the Faith for you; then die not except in the Faith of Islam. Were ye witnesses when death appeared before Jacob? Behold, he said to his sons: "What will ye worship after me?" They said: "We shall worship Thy God and the God of thy fathers, of Abraham, Isma'il and Isaac,- the one (True) God: To Him we bow (in Islam).”** (Holy Quran 2:131-133).

Moses (PBUH) also asked his people to obey the Islamic Laws, which they accepted. He said, **“O my people! If ye do (really) believe in Allah, then in Him put your trust if ye submit (your will to His).”** (Holy Quran 10:84) and Pharaoh’s magicians accepted his call and said, **“Our Lord! Pour out on us patience and constancy, and take our souls unto thee as Muslims (who bow to thy will)!”** (Holy Quran 7:126).

Joseph (PBUH) asked Allah (S.W) to help him be a Muslim until he died and to gather him with the righteous Muslims. **“Take Thou my soul (at death) as one submitting to Thy will (as a Muslim), and unite me with the righteous.”** (Holy Quran 12:101).

When the Queen of Saba' entered Solomon's (PBUH) palace and saw the signs of his prophet-hood, she said, **"O my Lord! I have indeed wronged my soul: I do (now) submit (in Islam), with Solomon, to the Lord of the Worlds."** (Holy Quran 27:44).

The final prophet, Mohammad (PBUH), clarified the oneness of the prophets' religions. He said, ***"I am more entitled to Jesus the son of Mary than anyone in this life and in the Hereafter, all prophets are brothers, they are from different mothers, but their religion is one."*** [1]

Thus, the religion of all prophets is one religion, built on one base, which is to believe in the oneness of Allah (S.W), to worship Him alone, and to bow to his commandments.

This is Islam, the religion that Allah (S.W) accepts, as He (S.W) says, **"The Religion before Allah is Islam (submission to His Will)"** (Holy Quran 2:19) and He (S.W) will not accept other religion. **"If anyone desires a religion other than Islam (submission to Allah), never will it be accepted of him; and in the Hereafter he will be in the ranks of those who have lost (All spiritual good)."** (Holy Quran 2:85).

Allah (S.W) says to prophet Mohammad (PBUH), **"Say: "I am no bringer of new-fangled doctrine among the apostles."** (Holy Quran 46:9) for, the base of what he (PBUH) declared, is the same as what his prophet-hood brothers declared. **"We have sent thee inspiration, as We sent it to Noah and the Messengers after him: we sent inspiration to Abraham, Isma'il, Isaac, Jacob and the Tribes, to Jesus, Job, Jonah, Aaron, and Solomon, and to David We gave the Psalms."**(Holy Quran 4:163).

[1]- Narrated by Al Bukhari (3443)

The Pillars of Islam

Islam is a great comprehensive structure that envelops the entire human life. It is based on five pillars, which Prophet Mohammad (PBUH) stated as he said, ***“Islam is based on five (principles): To declare that there is no God but Allah, and Muhammad is his messenger, to steadfast and perform prayers, to pay obligatory charity, to perform Pilgrimage in Mecca, and to fast during the month of Ramadan.”*** [1]

I will explain and elaborate on these pillars and their meanings briefly, for the reader can find further details in Islamic Theology books.

The first pillar:

Declaring the oneness of Allah (S.W) and declaring the prophet-hood of Mohammad (PBUH)

Declaring the oneness of Allah (S.W)

All prophets declared and clarified to their people, that Allah (S.W), the Cherisher and the Sustainer of the worlds, is one. They announced also the characteristics of Allah (S.W), The Greatest, who created this wonderful universe in such an amazing, incredible, and systematic way. They also affirmed and assured that He (S.W) is the only one worthy of worship.

I need to mention here, that proving the existence of Allah (S.W) is not a big issue in the Holy Quran; for, this, is intuition that the Muslim and the non-Muslim find is natural instinct. Everything in this universe is a sign for us to believe – necessarily- the existence of a great creator. In fact, each

[1] - Narrated by Al Bukhari (8) and Muslim (16)

creation around us is a testimony of Allah’s (S.W) existence, His greatness, and His perfection.

Humans never deny the existence of a God, even though they gave Him different names and attributions. They agreed on the existence of a great creator of the universe. Some people called Him “Inevitable existent”, who created everything.

Even the atheists and the free thinkers, do not deny the existence of a great power that made this universe with such accurate systems. Nevertheless, they reject the name that the church claims (God), and replace it with an unclear and invented name “The Law of Nature”.

The word ‘Nature’ does not indicate something specifically; for, one will not understand from it that the first human, who is a part of nature, had created himself, nor will one think that the seas and the oceans had invented themselves sometime ago. One also does not understand from this word ‘Nature’ that birds and animals invented and created themselves or the first animal species. Even a simpler creation, such as the bacterium, is not capable of giving it self the fuel of life, which exists in it.

No one disagrees that this universe is a creation of a great, wise, and judicious creator, who is our Lord **“The Most high, who had created, and further, given order and proportion; who had ordained laws, and granted guidance.”** (Holy Quran 87:1-3).

These supporters of the name ‘The law of Nature’ would be correct and fair if they call that power “The creator of nature” instead. **“Were they created of nothing, or were they themselves the creators? Or did they create the heavens and the earth? Nay, they have no firm belief. Or are the Treasures of thy Lord with them,**

or are they the managers (of affairs)?" (Holy Quran 52:35 - 37).

When Prophet Mohammad's (PBUH) companion, Jubair ben Motem, heard this verse of the Holy Quran, he said, "My heart almost exploded." [1]

Atheism, which is to deny the existence of a creator, is an abnormality that is unacceptable and rejected by the human mind and instinct. If man, who is distinctive among all creations with his mind, thought, will, and ability to exploit, is incapable of creating himself or others, then what chance do the rest of the creations have?

Thus, there is no escape from accepting the existence of a Great God, for, there is a sign in each part of this universe, which indicates His existence, and testifies of His Greatness and Perfection.

The most important issue that all the prophets agreed on is to declare the oneness of Allah (S.W) and to worship Him only. This was the essence of their messages, **"Not an apostle did We send before thee without this inspiration sent by Us to him: that there is no god but I; therefore worship and serve Me."** (Holy Quran 21:25).

The Holy Quran records the prophets' declaration, which Noah, Houd, Saleh, Shu'aib and others, had said. **"O my people! Worship Allah; Ye have no other god but Him."** (Holy Quran 7:85).

Prophets also warned their people about worshipping other than Allah (S.W), regardless of whom that other god was, human, stone, animal, or angel. **"But it has already been**

[1] - Narrated by Al Bukhari (4854)

revealed to thee,- as it was to those before thee,- "If thou wert to join (gods with Allah), truly fruitless will be thy work (in life), and thou wilt surely be in the ranks of those who lose (all spiritual good). Nay, but worship Allah, and be of those who give thanks." (Holy Quran 39:65 - 66).

Jesus (PBUH) was one of these prophets, who warned their people of worshipping other than Allah (S.W). **"But said Christ: "O Children of Israel! Worship Allah, my Lord and your Lord. Whoever joins other gods with Allah, Allah will forbid him the garden, and the Fire will be his abode. There will for the wrong-doers be no one to help."** (Holy Quran 5:72).

Human minds and thought are incapable of knowing Allah's (S.W) names and characteristics; therefore, Allah (S.W) – with His will – taught us His names (S.W) through His prophets (PBUT) and by revealing His Holy Books to them, and this was one important issue that the prophets announced to Humanity.

Allah (S.W) mentions in His last Book, the Holy Quran, that He (S.W) has the most beautiful, the most majestic, and perfect names. **"Allah! There is no god but He! To Him belong the most Beautiful Names."** (Holy Quran 20:8).

Among Allah's (S.W) beautiful names, some are in the following verses. **"Allah is He, than Whom there is no other god;- Who knows (all things) both secret and open; He, Most Gracious, Most Merciful. Allah is He, than Whom there is no other god; the Sovereign, the Holy One, the Source of Peace (and Perfection), the Guardian of Faith, the Preserver of Safety, the Exalted in Might, the Irresistible, the Supreme: Glory to Allah! (High is He) above the partners, they attribute to Him. He is Allah, the Creator, the Evolver, the Bestower of Forms (or**

Colours). To Him belong the Most Beautiful Names: whatever is in the heavens and on earth, doth declare His Praises and Glory: and He is the Exalted in Might, the Wise." (Holy Quran 59:22 - 24).

These divine names indicate and affirm the perfection of Allah's (S.W) characteristics and that He (S.W) is above all. He (S.W) is the King and Lord of all kings, the most wise, Allah (S.W) the Greatest, and there is none like Him. **"There is nothing whatever like unto Him, and He is the One that hears and sees (all things)."** (Holy Quran 42:11) He (S.W) the one and only, **"Say: He is Allah, the One and Only; Allah, the Eternal, Absolute; He begets not, nor is He begotten; and there is none like unto Him."** (Holy Quran 112:1 - 4) **"Invent not similitude for Allah: for Allah knows, and ye know not."** (Holy Quran 16:74).

Believing in Allah (S.W), who has these perfect characteristics, will guide a person to good behavior, when he/she knows His (S.W) continuous presence is with him/her. The believer will know that Allah (S.W) is watching him/her always, knowing that Allah (S.W) is the Omniscient, the most Cognizant, and the most Powerful; therefore, he/she will be ashamed of committing sin.

The believer will also be ashamed of doing any forbidden behavior under the observance of Allah (S.W). Knowing that He (S.W) is the most Powerful with a terrible grip and capable of punishment, instead, he/she will worship Him (S.W) and do righteous deeds, in order to win His rewards and to be in His paradise; Allah (S.W), the Oft-Forgiving, Full of Loving-Kindness, and the most generous.

Thus, the believer will improve his/her behavior positively fearing the punishment of Allah (S.W) and longing for His rewards. Allah (S.W) says about these believers, **"These were ever quick in emulation in good works; they**

used to call on Us with love and reverence, and humble themselves before Us.” (Holy Quran 21:90)
The Muslim, when he/she believes in Allah (S.W), the One and Only, the Creator, and the Provider (with the means of all subsistence), will turn only to Him (S.W) in his/her joy or sorrow, in small or big issues; for, he/she is certain of Allah’s (S.W) presence.

In addition, the Muslim believes that Allah (S.W) is close to the righteous people, that He (S.W) knows all their secrets and deeds, and that the dominion of all things is in His Hands (S.W). **“Verily, when He intends a thing, His Command is, "be", and it is! So glory to Him in Whose hands is the dominion of all things: and to Him will ye be all brought back.** (Holy Quran 36:82-83).

“To Him belong the keys of the heavens and the earth: He enlarges and restricts. The Sustenance to whom He will: for He knows full well all things.” (Holy Quran 42:12).

If a person thinks of the uncountable graces that Allah (S.W) gave him/her, his/her heart will overflow with love for Allah (S.W). **“But those of Faith are overflowing in their love for Allah.”** (Holy Quran 2:165) How could he/she not love Allah (S.W) since He (S.W) loves his obedient and righteous servants?

Allah (S.W) says, **“For Allah loves those who do good.”** (Holy Quran 2:195).

“For Allah loves those who turn to Him constantly and He loves those who keep themselves pure and clean.” (Holy Quran 2:222) .

“And Allah loves those who are firm and steadfast.” (Holy Quran 3:146) **“It is He Who creates from the**

very beginning, and He can restore (life). And He is the Oft-Forgiving, Full of Loving-Kindness." (Holy Quran 85:13 -14).

This love for Allah (S.W) makes the Muslim adore Allah (S.W), longing to please Him (S.W), in order to obtain eternal life in Paradise, which Allah (S.W) has prepared for His righteous servants. **"Now no person knows what delights of the eye are kept hidden (in reserve) for them - as a reward for their (good) deeds."** (Holy Quran 32:17).

The Muslim's love for his Lord (Allah (S.W)) will prevent him/her of doing anything that displeases the Lord (Allah (S.W)); thus, he/she will hate what his/her Lord hates. Allah (S.W) hates only the bad words, the bad deeds, and immorality. **"For Allah loves not one given to perfidy and crime."** (Holy Quran 4:107) **"And Allah loves not those who do mischief."** (Holy Quran 5:64) **"Commit no excess: for Allah loves not those given to excess."** (Holy Quran 5:87).

Declaring and accepting that Mohammad (PBUH) is the messenger of Allah (S.W)

To give humanity no excuse for not knowing His commandments and rules, Allah (S.W) sent His messengers, ending with the final prophet to all humanity, Mohammad (PBUH). **"We have not sent thee but as a universal (Messenger) to men, giving them glad tidings, and warning them (against sin)."** (Holy Quran 34:28) Being a messenger for humanity is Prophet Mohammad's (PBUH) property above other prophets, as he

(PBUH) said, *“**Allah (S.W) sent each prophet to his people only, and He (S.W) sent me to all people.**”* [1]

The Prophet (PBUH) is Mohammad, the son of Abdullah, the son of Abdul Mottalib from the tribe of Quraish. He was an orphan, born in the Holy city of Makkah in 571 C.E., and grew up in the same city. When he (PBUH) became forty, Allah (S.W) gave him the prophet-hood, when the angel Gabriel came to him with the revelation while he (PBUH) was in the Heraa Cave, east of Makkah. He (PBUH) expounded his message and invited his people to embrace Islam, some only accepted his invitation, while the leaders of his tribe (PBUH) rejected it.

Those leaders, who rejected Islam fearful of losing their leadership and power, accused him (PBUH) of lies, harmed him, and savagely tortured and killed some of his companions.

Consequently, Prophet Mohammad (PBUH) and the believers migrated to Yethreb (now called Al Medina Al Monawwara), then he (PBUH) established the Islamic society, which follows Allah’s (S.W) guidance.

The first thing that Prophet Mohammad (PBUH) did was build his mosque, and then he asked the Muslims to embrace each other, making them brothers in belief even though they were from many different races and groups. In addition, he (PBUH) made a truce with the Jews, to live together in peace and to protect the city.

While he (PBUH) was in Al Medina Al Monawwara, he invited the Arabs and others to believe in him, and he sent his messages to the kings and the rulers of his time, explaining the principles of the religion. Not many of them believed in him (PBUH), others refused his invitation,

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[1] - Narrated by Al Bukhari (438) and Muslim (521)

showing enmity, and sent their armies to fight him. He (PBUH) fought his enemies, who were obstructing his message, until Allah (S.W) gave him victory, and Islam spread over the entire Arabian Peninsula before he (PBUH) died in 633 C.E.
Allah (S.W) supported Prophet Mohammad (PBUH) with signs to prove his prophet-hood, as He (S.W) gave the rest of the prophets and the messengers, but Allah (S.W) made Prophet Mohammad's (PBUH) sign distinctive from the other prophets' signs. This sign is radiant and glaring evidence that its glorious power will not wane through the ages, will not perish through the days, and it will remain, as long as Islam exists.

The sign and the everlasting miracle of Prophet Mohammad (PBUH) is the great noble Holy Quran, the miraculous book that amazes humanity, no one could produce a book or a chapter equal to it, and no one ever will.
"Say: "If the whole of mankind and Jinns were to gather together to produce the like of this Qur'an, they could not produce the like thereof, even if they backed up each other with help and support." (Holy Quran 17:88).

Prophet Mohammad (PBUH) said, ***"Each prophet was given signs that sufficient for his people to believe, my sign is a revelation that Allah (S.W) revealed to me, thus, I wish that my followers will out number theirs in the Day of Judgment."*** [1]

The Holy Quran contains many scientific facts that surprise the scientists, obviously, because it is the revelation from Allah (S.W), the Omniscience. **"But Allah bears witness that what He hath sent unto thee He hath sent from His (own) knowledge, and the angels bear witness:**

[1] - Narrated by Al Bukhari (4981) and Muslim (152)

But enough is Allah for a witness." (Holy Quran 4:166).

The Holy Quran precedes modern science in describing the beginning of the universe, when it mentions what the scientists call 'The Big Bang Theory'. Allah (S.W) says, **"Moreover He comprehended in His design the sky, and it had been (as) smoke: He said to it and to the earth: "Come ye together, willingly or unwillingly." They said, "We do come (together), in willing obedience."** (Holy Quran 41:11).

"Do not the Unbelievers see that the heavens and the earth were joined together (as one unit of creation), before we clove them asunder? We made from water every living thing. Will they not then believe?" (Holy Quran 21:30).

The Holy Quran mentions the expansion of the universe, Allah (S.W) says, **"With power and skill did We construct the Firmament: for it is We Who create the vastness of pace."** (Holy Quran 51:47) it also mentions the rotation of the Sun, the moon, and the earth. Allah (S.W) says, **"And the sun runs his course for a period determined for him: that is the decree of (Him), the Exalted in Might, the All-Knowing. And the Moon,- We have measured for her mansions (to traverse) till she returns like the old (and withered) lower part of a date-stalk."** (Holy Quran 36:38 - 40).

These facts and many more, were unknown to science until the middle of the last century.

Another superb scientific fact that the Holy Quran mentions is the fetal development in his mother's womb. Allah (S.W) says, **"O mankind! if ye have a doubt about the Resurrection, (consider) that We created you out of dust, then out of sperm, then out of a leech-like clot,**

then out of a morsel of flesh, partly formed and partly unformed, in order that We may manifest (our power) to you; and We cause whom We will to rest in the wombs for an appointed term, then do We bring you out as babes, then (foster you) that ye may reach your age of full strength; and some of you are called to die, and some are sent back to the feeblest old age, so that they know nothing after having known (much), and (further), thou seest the earth barren and lifeless, but when We pour down rain on it, it is stirred (to life), it swells, and it puts forth every kind of beautiful growth (in pairs).” (Holy Quran 22:5).

This magnificent description astonished Professor Marshal Johnson, the head and the manager of the Anatomy Department in Thomas Jefferson University in the United States of America. He said, “I, as a scientist, only can deal with things that I can specifically see; I do understand Embryology and the development of Biology; I do understand the words translated to me from the Quran… I cannot reason the fact about how Mohammad (PBUH) gained this knowledge. He must have obtained this information from somewhere; therefore, I see no conflict in saying that there was a divine intervention in what he managed to tell.”

In his famous book, “The Developing Human”, which is an authorized reference in world medical schools, Professor Keith .L. Moore said, “It is clear to me that this information came to Mohammad from Allah, because all this information was only discovered many centuries after him, and that proved to me that Mohammad is the messenger of Allah.” [1]

(Say: "The (Qur'an) was sent down by Him who knows the mystery (that is) in the heavens and the

[1] - It is the Truth, the Scientific Miracles in the Quran and Sunnah, pp 49, 51, 52, 81, 116 - 120

earth: verily He is Oft-Forgiving, Most Merciful.") (Holy Quran 25:6).

Thus, this scientific information – and much more – are Allah's (S.W) glaring evidence of Prophet Mohammad's (PBUH) prophet-hood, such information was impossible to be known during those days, especially from an illiterate man, who grew up in an ignorant environment. **"And those to whom knowledge has come see that the (Revelation) sent down to thee from thy Lord - that is the Truth, and that it guides to the Path of the Exalted (in might), Worthy of all praise."** (Holy Quran 34:6).

What proves his prophet-hood (PBUH), are his good behavior, his high morality, and his supreme standard of character. Describing the character of Prophet Mohammad (PBUH), Allah (S.W) says, **"And thou (stands) on an exalted standard of character."** (Holy Quran 68:4).

His designation "The Honest, the Trustworthy" (PBUH), prevailed over his name, and the people of Makkah used to call him as such.

Hercules, the Roman King, said to Abu Sofian, the enemy of the prophet (PBUH) at that time, "I know that since he (Prophet Mohammad PBUH) is honest with people, he would not lie to Allah (S.W)… He asked you to worship Allah (S.W) and not to worship anything along with Him, forbade you from idol worshipping, and ordered you to pray, be honest and abstain… If you are telling me the truth, he will own the place underneath my feet. I knew that he was going to appear, but I did not know that he is from amongst you, if I know that I can reach him, I would take pains to meet him, and if I were with him, I will certainly wash his feet." [1]

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[1] - Narrated by Al Bukhari (7) and Muslim (1773)

People, who falsely claim prophet-hood, do so longing for the secular rewards, Wealth, which they can pass on to their families, a reputation, fame, and power so people can applaud them. Was Prophet Mohammad (PBUH) one of those?

A glance at his biography (PBUH) will prove his humility and asceticism, which shows his noble behavior, good manners, and proves his prophet-hood.

An example of his asceticism (PBUH) is that when he died, "He did not leave a dirham or a dinar, servant – male or female- or anything else, except his white mule, his weapon, and a peace of land that he gave to charity." [1]

That land was the same land that Prophet Mohammad's (PBUH) successor (Abu Bakr- the veracious) did not allow the Prophets' inheritors to take. He said, "The messenger (PBUH) said, "***We do not leave an inheritance, what we leave is charity"***. Abu Bakr added, "I will do everything that the messenger of Allah used to do, for, I am worried if I ignore anything of his tradition, then I am deviating from the right path." [2]

The inheritance of Prophet Mohammad (PBUH) was not money or property that could give wealth to his family; it was a religion, which they practiced after him (PBUH). He died (PBUH) and his buckler pawned to a Jewish man for thirty measures of barley. [3]

He (PBUH) was very careful to leave this world without taking anything, his wife Aisha (May Allah (S.W) be pleased with her) mentioned that there were a few pieces of gold in

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1 - Narrated by Al Bukhari (2793)
2 - Narrated by Al Bukhari (3093) and Muslim (1757)
3 - Narrated by Ahmad (2719)

her house, then Prophet Mohammad (PBUH) said to her, "***What is the point of keeping this gold.. How can I face Allah (S.W) if these are with me? Give them away.***" [1]

His lack of desire for fame and power was not less than his lack of desire (PBUH) for money. A man came to him (PBUH) and said, "Oh! Our lord and the son of our lord"," Oh Our best (of all people) and the son of our best. The Prophet (PBUH) answered him saying, ***"Oh people, consider piety, and do not let Satan fool you. I am Mohammad the son of Abdullah, the servant and the messenger of Allah, and I do not like that you rank me higher than what Allah (S.W) ranked me."*** [2]

Prophet Mohammad (PBUH) hated any form of arrogance and looking down on people. He (PBUH) even hated it when his friends and companions stood up (as a sign of respect) when he joined them, in this regard, his friend Anas bin Malik said, "We loved the messenger of Allah more than any one else, but when we see him we do not stand up, for we know that he does not like it." [3]

He (PBUH) is a messenger who is radiant with perfect morals. One day, a man, who was shaking, fearing the Prophet (PBUH), came to him; he (PBUH) said to him, ***"Take it easy, for, I am not a king, I am only a man, a son of a woman, who eats cured meat."*** [4]

His wife (PBUH) Aisha (May Allah (S.W) be pleased with her) spoke about his behavior at home, showing that his humility (PBUH) was not only in front of people, but also in his house and that was a characteristic of him. Someone asked her, "What is his behavior (PBUH) at home? She replied, "He serves his family, and when the time of prayer

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[1] - Narrated by Ahmad (24964)
[2] - Narrated by Ahmad (12141)
[3] - Narrated by Ahmad (11936) and At Tarmethy (2754)
[4] - Narrated by Ibn Majah, (3312) approved by Al Albani in Sahih Ibn Majah (2677)

comes, he will go to pray." According to another narration, she said, "He was one like the other humans, check his clothes, milk his goat, and serve himself." [1]

Prophet Mohammad's (PBUH) friend Ibn Masoud spoke about him (PBUH) taking turns in riding a camel – while they were on the way to Badr - with his two companions. These two companions wished that they walk and the Prophet (PBUH) ride the camel alone all the way, but he (PBUH) said to them, ***"You are not stronger than me, and I need Allah's reward as you do."*** [2]

I ask what kind of earthly reward Prophet Mohammad (PBUH) gained from claiming prophet-hood. Was his way of life and behavior equal or similar to a pretender's behavior?

Another evidence of his prophet-hood (PBUH) are the tangible signs that Allah (S.W) gave him, when Allah (S.W) changed the laws of nature as proof of Prophet Mohammad's (PBUH) prophet-hood, and there are more than a thousand signs.

One of these signs is that Allah (S.W) fed a thousand men on just one animal and a sack of barley that weighed not more than three kilograms.[3] Another was when water sprang out from between his fingers (PBUH), and a big crowd of his companions drank it.[4]

In addition, Allah (S.W) cured many sick people by the hands of Prophet Mohammad (PBUH). Mohammad bin Hateb was one of them, for, one day a pot full of boiling water spilled on his arm and scalded it, then the Prophet (PBUH) spat on the injured man's mouth, touched his head,

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[1] - Narrated by Al Bukhari (676) and Ahmad (25662)
[2] - Narrated by Ahmad (3769)
[3] - Narrated by Al Bukhari (4102) and Muslim (2093)
[4] - Narrated by Al Bukhari (169) and Muslim (2279)

and prayed to Allah (S.W) to cure him, immediately, he stood up with no problem at all. [1]

Another man by the name of Abdullah bin Otaik Al Ansari, who had a broken leg, came to Prophet Mohammad (PBUH), then he (PBUH) touched the man's leg and it was healed immediately. [2]

Another evidence of his prophet-hood (PBUH) are the prophecies about him in previous Holy Books. These books, in spite of the alterations made to them, still contain true testimonies that indicate the prophet-hood of Prophet Mohammad (PBUH).

Among these prophecies are the prophecies of the two prophets Moses and Habakkuk (PBUT), when they prophesized about a holy and pure prophet that will appear from the land of Paran. In the Book of Deuteronomy, which is attributed to Moses (PBUH), he said to the Israelites before he died, **"The LORD came from Sinai and dawned from Seir upon us; he shone forth from Mount Paran."** (Deuteronomy 33:2).

He (PBUH) told them that as Allah (S.W) gave him the message on Mount Tor in Sinai, another message will appear on Mount Sair, that will be the message of the prophet Easa (Jesus) (PBUH), and then another message and a great prophet will appear on Mount Paran.

The Book of Habakkuk also mentions that a prophet will appear on Mount Paran. It says, **"And the Holy One from Mount Paran. His splendor covered the heavens, and the earth was full of his praise."** (Habakkuk 3:3). Who is the pure and solemn servant that came from Paran and his and his

[1] - Narrated by Ahmad (15027)
[2] - Narrated by Al Bukhari (4039)

followers' splendor covered the earth, and where is Paran, from which the prophet-hood came?

The Torah uses the name Paran when talking about the holy city of Makkah. The Book of Genesis mentions that Ishmael (PBUH) grew up in the wilderness of Paran, it says, **"And God was with the boy, and he grew up … He lived in the wilderness of Paran."** (Genesis 21: 20-21) Paran is the land of Hejaz, which historical resources agree is the place where Ishmael grew up.

Thus, with this evidence Allah (S.W) confutes and persuades humanity of the prophet-hood of the Prophet Mohammad (PBUH).

The Muslim must confess and declare the prophet-hood of Prophet Mohammad (PBUH) intrinsically and extrinsically, and that he (PBUH) is the servant and the messenger of Allah (S.W) to all humanity. The Muslim must also obey whatever Prophet Mohammad said and ordered, believe whatever he (PBUH) told, avoid what he (PBUH) prohibited, and worship Allah (S.W) as he (PBUH) legislated.

Allah (S.W) says, **"And We have sent thee as an apostle to (instruct) mankind. And enough is Allah for a witness. He who obeys the Apostle, obeys Allah: But if any turn away, We have not sent thee to watch over their (evil deeds)."** (Holy Quran 4:79-80).

Allah (S.W) also says, **"O ye who believe! Obey Allah, and obey the Apostle, and those charged with authority among you. If ye differ in anything among yourselves, refer it to Allah and His Apostle, if ye do believe in Allah and the Last Day: That is best, and most suitable for final determination."** (Holy Quran 4:59).

The Muslim must also follow the guidance, the behavior, and the high morals of Prophet Mohammad (PBUH). **"Ye have indeed in the Apostle of Allah a beautiful pattern (of conduct) for any one whose hope is in God and the Final Day, and who engages much in the Praise of God."** (Holy Quran 33:21).

The second pillar

Performance of prayer

Prayer is the second pillar of the pillars of Islam, and it is the most important one. Allah (S.W) made it mandatory for Muslims. There are two types of prayers in Islam, one is compulsory, which are the five daily prayers, and the other is voluntary, which the Muslim performs to gain Allah's (S.W) love, and it is thanks and gratitude to Allah (S.W) for His uncountable graces.

Prayer has a great effect on purity of heart, behaviour modification, and strength of faith; therefore, Allah (S.W) has made it mandatory for previous prophets and nations.

There is no divine law without the order of prayer, the Holy Quran mentions Allah's (S.W) order regarding prayer to His prophets and their people. Abraham, the father of prophets, prayed asking Allah (S.W) to make his offspring prayer performers, he said, **"O my Lord! Make me one who establishes regular Prayer, and also (raise such) among my offspring."** (Holy Quran 14:40).

Allah (S.W) answered his prayer and made his son Ishmael perform it, and **"He used to enjoin on his people Prayer and Charity, and he was most acceptable in the sight of his Lord."** (Holy Quran 19:55).

After these prophets, Allah (S.W) spoke to Moses (PBUH) saying, **"Verily, I am Allah: There is no god but I: So serve thou Me (only), and establish regular prayer for celebrating My praise."** (Holy Quran 20:14), ordered Mary (PBUH) to pray, Allah (S.W) said, **"O Mary! Worship Thy Lord devoutly: Prostrate thyself, and bow down (in prayer) with those who bow down."** (Holy Quran 3:43), and Jesus (PBUH) declared Allah's

(S.W) order to him to perform prayer. While he still in his cradle, he (PBUH) said, **"I am indeed a servant of Allah: He hath given me revelation and made me a prophet; And He hath made me blessed wherever I be, and hath enjoined on me Prayer and Charity as long as I live."** (Holy Quran 19: 30-31).

Allah (S.W) also took a covenant from the Children of Israel to keep their prayer. He (S.W) says, **"And remember We took a covenant from the Children of Israel (to this effect): Worship none but Allah; treat with kindness your parents and kindred, and orphans and those in need; speak fair to the people; be steadfast in prayer; and practice regular charity."** (Holy Quran 2:83).

After them, our Prophet Mohammad (PBUH) announced what his prophet-hood brothers had announced before, that is to glorify, worship, and to pray to Allah (S.W). Allah (S.W) ordered Prophet Mohammad (PBUH) to pray saying, **"Enjoin prayer on thy people, and be constant therein. We ask thee not to provide sustenance: We provide it for thee. But the (fruit of) the Hereafter is for righteousness."** (Holy Quran 20:132).

In His revelation to Prophet Mohammad (PBUH), Allah (S.W) speaks highly of the people who perform prayer, He (S.W) says, **"Those who establish regular Prayer, and give regular Charity, and have (in their hearts) the assurance of the Hereafter. These are on (true) guidance from their Lord: and these are the ones who will prosper."** (Holy Quran 31: 4-5), and Allah (S.W) promised them paradise as a reward for it. **"And who (strictly) guard their prayers; these will be the heirs, who will inherit Paradise: they will dwell therein (for ever)."** (Holy Quran 23: 9-11).

Prophet Mohammad (PBUH) kept on reminding and asking Muslims to keep praying. His servant and companion Anas said, "The last advice of the messenger of Allah was, '***Prayer, Prayer, and fear Allah when dealing with women whom your right hands possess."*** [1]

When Allah (S.W) ordained prayer and other worship, it was not to increase anything belonging to Him (S.W), nor was it to strengthen Him (S.W), for, the obedience of the obedient will not increase Him (S.W), nor the rejection of the unbelievers will decrease Him (S.W).

Allah (S.W) ordained prayer for the good of His servants, the pureness of their souls, the direction of their conscience, the correction of their behaviour, and the goodness of their life here and in the hereafter.

The first effect of prayer on the believer is that it lightens and comforts his/her life by praising Allah (S.W) and worshipping Him. Prophet Mohammad (PBUH) described it as a light. He said, ***"Whomsoever keeps his prayer, it will be light, evidence, and it will save him at the Day of Judgment."*** [2]

He (PBUH) also said, ***"The prayer is Light, the charity is proof, and patience is light."*** [3] The meaning of Prophet Mohammad's (PBUH) words 'the prayer is Light', is that prayer will prevent the person from committing sins, drive him/her away from evil deeds, and guide him/her to the right path as the light.

The reason for that is that prayer reminds the Muslim – every now and then – that Allah (S.W) is watching him/her; therefore, he/she will do their best to avoid sins. Allah (S.W) says, **"Recite what is sent of the Book by inspiration**

[1] - Narrated by Abu Dawood (5156), Ibn Majah (2698), Ahmad (586), approved by Al Albany.
[2] - Narrated by Ahmad (6540), Ibn Habban (1467), and Al Haithamy in Majmaa Azzawaed (1/292)
[3] - Narrated by Muslim (223)

to thee, and establish regular Prayer: for Prayer restrains from shameful and unjust deeds; and remembrance of God is the greatest (thing in life) without doubt. And Allah knows the (deeds) that ye do." (Holy Quran 29: 45).

A Man told Prophet Mohammad (PBUH) about another man, who prays at night and steals in the morning, he (PBUH) said, ***"What is he saying will correct him"*** [1], Meaning, that his prayer performance will guide him one day to correct his behaviour.

In addition, prayer is a means of Allah's (S.W) forgiveness for minor sins, which individuals commit intentionally or unintentionally. With prayer, one will get closer to Allah (S.W), because it is a connection between the person and his Lord. Prophet Mohammad (PBUH) said, ***"Performing the five daily prayers, Friday to Friday, and Ramadan to Ramadan, grants forgiveness of sins that occurred during the time between them, except the great sins."*** [2]

One day, Prophet Mohammad (PBUH) asked his companions, ***"Suppose that one of you have a river in front of his house, in which he/she bath five times a day, will you notice any body dirt on him?*** *They answered: no, no dirt will remain. He (PBUH) added,* ***"That is the example of the five prayers with which Allah blots out (annuls) evil deeds."*** [3]

Prayer is also a chance for Muslims to rest and take a break from life's problems and hassles. The Muslim, when he/she performs prayer, will feel tranquillity in his/her heart because of this performance. **"Those who believe, and whose hearts find satisfaction in the remembrance of**

[1] - Narrated by Ahmad (9486)
[2] - Narrated by Muslim (233)
[3] - Narrated by Al Bukhari (528) and Muslim (666)

Allah: for without doubt in the remembrance of Allah do hearts find satisfaction.” (Holy Quran 13: 28).

Prophet Mohammad (PBUH) used to tell Belal (the prophet’s companion who used to proclaim for prayer), ***“Belal, comfort us with prayer.”*** [1]

In addition, he (PBUH) used to perform it whenever he felt stressed or depressed, he said, ***“My ease, comfort, and relaxation are what I feel when I perform prayer.”*** [2]

Finally, for the importance of this worship**,** Prophet Mohammad (PBUH) named it the “column of Islam”, and he said that this is the first thing that Allah (S.W) will ask people about in the Day of Judgment. He (PBUH) said, **“*The first act that the person will be liable for on the Day of Judgment will be the Prayer. If it was good, then he/she is a winner, and if it was bad, then he/she is a looser."*** [3]

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[1] - Narrated by Abu Dawood (4985) and Ahmad (32578)
[2] - Narrated by Annesaey (3939) and Ahmad (11884)
[3] - Narrated by At Termethy (413) and Annesaey (464), approved by Al Albany

The Third pillar

Zakat (Obligatory Charity)

People are living with the graces that Allah (S.W) gives them, and enjoy the use of money and comfort, which make life beautiful and prosperous.

In order that all people live a happy life, Allah (S.W) gives the biggest share of His graces to some people to test them, and ordains a compulsory amount of that share for the poor. **“Give them something yourselves out of the means which Allah has given to you.”** (Holy Quran 24:33) That amount is the Zakat, the third pillar of Islam.

What the Muslim pays to the poor is also to clean his/her sins and mistakes, and it is a means to sanctify his/her soul. **“Of their goods, take alms, that so thou might purify and sanctify them.”** (Holy Quran 9:103).

People who do not pay Zakat are committing treason to the rights of the poor; Allah (S.W) warns and promises them a painful penalty in Hellfire. **“And there are those who bury gold and silver and spend it not in the way of Allah: announce unto them a most grievous penalty. On the Day when heat will be produced out of that (wealth) in the fire of Hell, and with it will be branded their foreheads, their flanks, and their backs, their flanks, and their backs.- "This is the (treasure) which ye buried for yourselves: taste ye, then, the (treasures) ye buried!”** (Holy Quran 9: 34-35).

In addition, Prophet Mohammad said, ***“Any owner of a treasure, who does not pay Zakat, will be heated in the Hellfire. His/her gold and money will be made into burning plates that cauterize his sides and his forehead until Allah pronounce judgment among all His servants,***

during a day, of fifty thousand years long. He/she then will see his/her path, leading either to Paradise or to Hell." [1]

When Allah (S.W) ordained Zakat, He (S.W) declared the percentage, the amount, and the type of money in which the rich must pay, and He (S.W) did not leave the decision to them. **"And those in whose wealth is a recognized right. For the (needy) who asks and him who is prevented (for some reason from asking)"** (Holy Quran 70:24-25).

Islam considers the rights of the rich and the poor regarding the amount of Zakat. The rich pay only 2.5% of their money that he/she has saved and did not use for one year, which means that this money is additional to his/her, needs and expenses. This is the recognized amount, and if the Muslim pays more than that, it is considered as alms, and the majority of Muslims compete with each other in giving alms to gain Allah's (S.W) love and His great pleasure.

The goods that Allah (S.W) imposed Zakat on are gold, silver, money, shares, trades, field products, and livestock. **"O ye who believe! Give of the good things which ye have (honorably) earned, and of the fruits of the earth which We have produced for you."** (Holy Quran 2:267).

The people who deserve to receive Zakat consist of eight groups, and these groups are mentioned in one verse of the Holy Quran. **"Alms are for the poor and the needy, and those employed to administer the (funds); for those whose hearts have been (recently) reconciled (to Truth); for those in bondage and in debt; in the cause of Allah; and for the wayfarer: (thus is it)**

[1] - Narrated by Muslim (987)

ordained by Allah, and Allah is full of knowledge and wisdom." (Holy Quran 9:60).

Moral curbs should control the paying of Zakat, making it an honorable worship, free from arrogance, and free from making the poor feel humiliated. Allah (S.W) describes people who pay Zakat with high morals saying, **"Those who spend their substance in the cause of Allah, and follow not up their gifts with reminders of their generosity or with injury,-for them their reward is with their Lord: on them shall be no fear, nor shall they grieve. Kind words and the covering of faults are better than charity followed by injury. Allah is free of all wants and He is Most Forbearing."** (Holy Quran 2:262-263).

Muslims should pay Zakat to the poor to gain Allah's (S.W) rewards and His pleasure. Allah (S.W) will not accept Zakat from one who pays it for fame and pride, and Allah (S.W) promises this person a grievous penalty in the hereafter.

Prophet Mohammad (PBUH) said, ***"The first who enter hellfire are three types, one of them is the one who pays alms not to please Allah (S.W) but because he/she wants people to say that, he/she is generous."*** [1]Doing so will bear no fruit of this worship, and it will impose a penalty on him/her. **"Those who desire the life of the present and its glitter, to them we shall pay (the price of) their deeds therein, without diminution. They are those for whom there is nothing in the Hereafter but the Fire: vain are the designs they frame therein, and of no effect and the deeds that they do!"** (Holy Quran 11:15 -16).

This divine legislation will lead to mercy and coherence in the society, and it will make it as one body. Prophet

[1] - Narrated by Muslim (1905)

Mohammad (PBUH) said, ***"The believers in their love, mercy, and sympathy towards each other, are like a single body, if any part of it being subject to any problem the whole body will share the pain by awakening and fever."*** [1]

[1] - Narrated by Al Bukhari (6011) and Muslim (2585)

The Fourth pillar

Fasting during the month of Ramadan

Fasting is the fourth pillar of Islam; a worship that Allah (S.W) ordained the Muslims to perform during the month of Ramadan. [1] It is the prohibition of eating, drinking, and sexual intercourse - and whatever leads to it – from sunrise to sunset.

Allah (S.W) ordained fasting for Muslims and for previous nations for a great purpose, which Allah's (S.W) words show in a verse of the Holy Quran. Allah (S.W) says, **"O ye who believe! Fasting is prescribed to you as it was prescribed to those before you, that ye may (learn) self-restraint."** (Holy Quran 2:183).

The purpose of this worship is to train the believer to restrain and to avoid prohibitions. In addition, it teaches the believer how to control and curb his/her needs and wishes, and frees him/her from the prison of bodily desires. The Muslim, who leaves the lawful food, drinks and desires during daytime in the month of Ramadan, will find it worthier to avoid prohibitions at nighttime in the month of Ramadan and in the rest of the days and nights.

Prophet Mohammad (PBUH) spoke of the effect of fasting in controlling desires. He (PBUH) said, ***"0 young men, those among you who can support a wife should marry, for it restrains eyes (from casting evil glances) and preserves one from immorality; but he who cannot afford It should observe fasting, for, it is a means of controlling sins, especially, the sexual desire."*** [2]

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[1] - The month of Ramadan is the ninth month of the Lunar Year.
[2] - Narrated by Annesaey (3206)

He (PBUH) also described fasting as a shield for the Muslim, for, fasting has many good morals. He PBUH) said, ***“Fasting is a shield. When one of you is fasting, he should not behave obscenely nor go into a rage, and when someone curses him or fights him, he should say: `I am fasting'.”*** [1]

Jaber bin Abdullah, Prophet Mohammad’s (PBUH) companion, understood the Prophet’s previous words, therefore, he said, ***“If you fast, let your hearing, sight and tongue observe fasting from lying and sins. You should desist from harming your neighbor, and be distinguished by solemnity and calmness on the day you observe fasting and do not make the day on which you break your fasting and the day you fast the same (in behavior).”*** [2]

If fasting does not lead the Muslim to good behavior, it becomes a pointless task. Regarding that, Prophet Mohammad (PBUH) said, ***“Whoever does not give up telling lies (false statements) and acting on those lies, and evil actions etc., Allah (S.W) is not in need of his/her leaving the food and drink (i.e. Allah (S.W) will not accept his fasting.*** [3]

The Muslim will not gain any reward for this pointless task. Prophet Mohammad (PBUH) said, ***“Many a one who fasts obtains nothing from his fasting but thirst, and many a one who prays during the night obtains nothing from his night prayers but wakefulness.”*** [4]

In addition, during the month of Ramadan, the Muslim will empathize with the poor and feel their suffering. This will

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[1] - Narrated by Al Bukhari (1904) and Muslim (1151)
[2] - Narrated by Ibn Aby Shayba (2 / 422)
[3] - Narrated by Al Bukhari (1093)
[4] - Narrated by Ibn Majah (1690) and Ahmad (8639)

also lead the Muslim to spend alms and give more charity for the sake of Allah (S.W). Describing the generosity of Prophet Mohammad (PBUH), Ibn Abbas, Prophet Mohammad’s (PBUH) cousin, said:

“Allah's (S.W) messenger (PBUH) was the most generous of all people and he used to reach the peak of generosity during the month of Ramadan… He (PBUH) was the most generous person, even more generous than the strong uncontrollable wind (in readiness and haste to do charitable deeds).” [1]

Islam legislates to Muslims, who are unable to fast for sickness or the like, to feed the needy and the poor instead of fasting. Thus, if they miss sharing with them the pain of thirst and huger, they will not miss participating in feeding them and satisfying their hunger. **“For those who can do it (With hardship), is a ransom, the feeding of one that is indigent. But he that will give more, of his own free will,- it is better for him. And it is better for you that ye fast, if ye only knew.”** (Holy Quran 2:184).

Prophet Mohammad (PBUH) continuously advised and directed his companions to fast, for, fasting has many benefits. Abu Omama, the Prophet companion, once asked the Prophet (PBUH) saying, “Tell me of something (good) to follow you on. Prophet Mohammad (PBUH) answered, ***“Perform Fasting, for, there is nothing similar to it (in benefits).”*** [2]

[1] - Narrated by Al Bukhari (6) and Muslim (2308)
[2] - Narrated by Ahmad (21636) and Annesaey (2221)

The Fifth pillar

Performing the Pilgrimage to Allah's (S.W) Sacred House in Makkah (Hajj)

Performing the pilgrimage is a physical worship that Allah (S.W) mandated Muslims to perform once in a lifetime. Muslims, from all over the world, gather in the Holy city of Makkah, to perform their pilgrimage's rites during recognized days, in order to achieve the purposes that Allah (S.W) indicates by this worship, which He (S.W) ordered Abraham (PBUH), the father of the prophets to do.

Ordering Abraham, Allah (S.W) said, **"And proclaim the Pilgrimage among men: they will come to thee on foot and (mounted) on every kind of camel, lean on account of journeys through deep and distant mountain highways. That they may witness the benefits (provided) for them, and celebrate the name of Allah, through the Days appointed, over the cattle which He has provided for them (for sacrifice): then eat ye thereof and feed the distressed ones in want."** (Holy Quran 22: 27 – 28).

Abraham (PBUH) proclaimed, and the believers answered his call, gathered from all over the world, performed the rites as Abraham (PBUH) did, and kept this rite after him. In this regard, Prophet Mohammad (PBUH) said, ***"Perform and observe your rites, for, today you are performing the inheritance of Abraham."*** [1]

Performing pilgrimage is a training course for Muslims to practice peace as they perform its rites in the sacred land, which is safe for plants, birds and humans. Prophet Mohammad (PBUH) said, ***"This is the city which has***

[1] - Narrated by AtTermethy (833), Abu Dawood (1919), Ibn Majah (3011), Al Hakim (1699)

been declared sacred by Allah (S.W), of this sanctity declared by Allah (S.W); neither will its thorny trees be cut nor its prey be chased for hunting nor will any thing found in it to be picked except the person who knows it.” [1]

Pilgrimage is also an expression of unity and equality among Muslims, for, Muslims gather from all over the world using one type of costume, performing the same rites, and regardless rich or poor, black or white. Prophet Mohammad (PBUH) gave a speech to his companions during the pilgrimage days, he (PBUH) said, ***“O you who believe, verily your Lord is One, and your father [Adam] is one. There is no superiority of an Arab over a non-Arab or of a non-Arab over an Arab or of a red man over a black man or of a black man over a red man, except in terms of Taqwa (piety).”*** [2]

There are also other purposes of pilgrimage; some of them are, to praise, glorify Allah (S.W), and ask for His forgiveness for past sins and mistakes. **“Celebrate the praises of Allah at the Sacred Monument, and celebrate His praises as He has directed you, even though, before this, ye went astray. Then pass on at a quick pace from the place whence it is usual for the multitude so to do, and ask for Allah's forgiveness. For Allah is Oft-forgiving, Most Merciful.”** (Holy Quran 2: 198– 199).

The days of Mena are also for the praise of Allah (S.W), for, Mena is a sacred place. **“Celebrate the praises of Allah during the Appointed Days. But if any one hastens to leave in two days, there is no blame on him, and if any one stays on, there is no blame on him, if his aim is to do right. Then fear Allah, and know that ye**

[1] - Narrated by Al Bukhari (1587) and Muslim (1353)
[2] - Narrated by Ahmad (22978)

will surely be gathered unto Him.” (Holy Quran 2: 203).

When the pilgrimage’s rituals are over, the Muslim, who performed it, must praise Allah (S.W) all his/her days, Allah (S.W) says, **“So when ye have accomplished your holy rites, celebrate the praises of Allah, as ye used to celebrate the praises of your fathers,- yea, with far more Heart and soul.** (Holy Quran 2: 200).

One of the pilgrimage’s rites and rituals is to offer a sacrificial animal as an oblation to Allah (S.W). **“The sacrificial camels we have made for you as among the symbols from Allah: in them is (much) good for you.”** (Holy Quran 22: 36). One of the good things that the above verse mentions is the attainment of piety, which affects and appears in the Muslim’s behavior. **“It is not their meat nor their blood that reaches Allah: it is your piety that reaches Him.”** (Holy Quran 22: 37).

In addition, performing pilgrimage plays a big role in the rectification of the pilgrim Muslim’s behavior. Allah (S.W) says, **“For Hajj are the months well known. If any one undertakes that duty therein, Let there be no obscenity, nor wickedness, nor wrangling in the Hajj. And whatever good ye do, (be sure) Allah knows it. And take a provision (With you) for the journey, but the best of provisions is right conduct. So fear Me, o ye that are wise.”** (Holy Quran 2: 197).

The Hajji**,** the pilgrim Muslim, should avoid all kinds of sins in order to attain Allah’s (S.W) forgiveness and to be cleansed from his/her past sins. Prophet Mohammad (PBUH) said, ***“The Muslim, who performs Hajj in Allah’s (S.W) way and does not speak obscene language, and***

does not commit sins, will come back [purified] as he was at the time of his birth." [1]

The pilgrimage, which the Muslim Hajji performs with all these conditions, is an accepted and a blessed one, as Prophet Mohammad (PBUH) said, ***"Hajj performed with all its requirements is rewarded with Paradise."*** [2]

Thus, the five pillars of Islam are for the rectification, purification and sanctification of the Muslim's behavior, and to keep his/her heart in association with his/her Lord, Allah (S.W).

However, Islam is not only these pillars; it is Allah's (S.W) gift to humanity. Islam is the religion that cures all humanity's social problems. It arranges the relation between humanity and their Lord (Allah S.W), the relation between people, and the relation between humanity and the other surrounding creations.

It is the religion, which has a balance between the body's and the soul's needs, convinces the mind, and satisfies the emotions. The next chapter, The Concept of Worship in Islam, will show this fact clearly.

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[1] - Narrated by Al Bukhari (1521)
[2] - Narrated by Ahmad (14073) and Ibn Khozayma (2514)

The Concept of Worship in Islam

Allah (S.W) created man for a noble purpose. This purpose or objective differs from other creations' objectives, which are eating, drinking, and sexual intercourse. The purpose of creating man is to worship Allah (S.W). **"I have only created Jinns and men, that they may serve Me. No Sustenance do I require of them, nor do I require that they should feed Me. For Allah is He Who gives (all) Sustenance, Lord of Power, Steadfast (for ever)."** (Holy Quran 51:56-58).

The concept of worship in Islam is not prayer, mumbles, and rituals that Muslims perform at certain times; it is more comprehensive than that. The concept of worship in Islam is a system of humanity's entire life, and the Muslim does not live a moment without worshipping Allah (S.W). Allah (S.W) says, **"Say: "Truly, my prayer and my service of sacrifice, my life and my death, are (all) for Allah, the Cherisher of the Worlds. No partner hath He: this am I commanded, and I am the first of those who bow to His will."** (Holy Quran 6:162-163).

There is no priesthood in Islam; Islam rejects the existence of a mediator or an agent between Allah (S.W) and His servants. The Muslim can pray alone or among a group of Muslims, in the mosque or at home or in any clean place, without the need of any kind of mediator or an enclosed building. Prophet Mohammad (PBUH) said, ***"Allah (S.W) made the entire earth as a mosque and a clean place (for prayer), so, when it is the time for prayer, pray wherever you are."*** [1]

When the Muslim falls or has some shortcomings or needs, he/she prays and asks Allah (S.W) only, without confession

[1] - Narrated by Al Bukhari (335) and Muslim (521)

to a mediator or an intercessor. Allah (S.W) says, **“And those who, having done something to be ashamed of, or wronged their own souls, earnestly bring Allah to mind, and ask for forgiveness for their sins, and who can forgive sins except Allah? And are never obstinate in persisting knowingly in (the wrong) they have done. For such the reward is forgiveness from their Lord, and Gardens with rivers flowing underneath, an eternal dwelling: How excellent a recompense for those who work (and strive)!** (Holy Quran 3:135-136).

Islam also rejects religion as being only the worship of Allah (S.W) by his servants, and considers it as a malfunction that affects the purpose of religion, which Allah (S.W) revealed in His Books and sent His prophets in order that humanity can achieve.

The purpose is the correction of man’s life. In addition, it is to accomplish the duty of being a trustee on Allah’s (S.W) earth according to His laws and instructions, because Allah (S.W) created Adam (PBUH), our father, for that purpose. Allah (S.W) says, **“Behold, thy Lord said to the angels: "I will create a vicegerent on earth.”** (Holy Quran 2:30).

Adam’s (PBUH) offspring inherited this mission, **“He it is that has made you inheritors in the earth.”** (Holy Quran 35:39), in another verse, Allah (S.W) calls it ‘to build the Earth’ **“It is He Who hath produced you from the earth and settled you therein.”** (Holy Quran 11:61).

Therefore, the duty that man is obligated to do is to build the earth, and this great mission will not be accomplished with religions that do not contain the entire human life in its laws and systems.

Thus, the concept of worship in Islam is comprehensive. Worship in Islam is to do and perform the visible and the invisible deeds that Allah (S.W) loves. It is not only the visible rites, but also the deeds of the heart, the tongue, and the senses.

Worship in Islam covers many aspects of Muslim life. First, it purifies the relationship between man and his creator, secondly, it covers an individuals' personal ethics, such as body cleanliness, and it covers the human needs ethics, such as food, drinks, sleeping, sex, dressing, defecation, and micturition.

Thirdly, it covers the relationship between the person and his family and society, fourthly, the relationship between the person and humanity, and finally, the person's relationship with his/her environment and the surrounding universe.

With this divine system of worship in Islam, the faith structure correlates to cover the essence of faith and its branches and morals. In this regard, Prophet Mohammad (PBUH) said, ***"True fait is more than seventy aspects, the best among them is saying, there is no God but Allah (S.W), and the least among them is moving the obstruct stone from the road, modesty is also one of them."*** [1]

All these are a unique association and harmonious intermixture that rejects the peevish separation between religion and human life, and keeps the religion and faith inside the temple. Censuring the deeds of the ancient people, Allah (S.W) says, "**Then is it only a part of the Book that ye believe in, and do ye reject the rest? but what is the reward for those among you who behave like this but disgrace in this life?- and on the Day of Judgment they shall be consigned to the**

[1] - Narrated by Muslim (25)

most grievous penalty. For Allah is not unmindful of what ye do. These are the people who buy the life of this world at the price of the Hereafter: their penalty shall not be lightened nor shall they be helped." (Holy Quran 2:85 – 86).

On the other hand, Allah (S.W) orders Muslims to take and accept the religion with all its rites and details, and warns them of taking one part of the religion and leaving the others. This behavior is a dispraised behavior that is built on the discordance of Allah's (S.W) right of controlling every aspect of human life; In fact, it is following Satan and his way of misguiding.

Satan will start misguiding the person gradually, seducing him/her to leave some of the religious duties, and then he will continue doing that until the person leaves all of them. Allah (S.W) says, **"O ye who believe! Enter into Islam whole-heartedly; and follow not the footsteps of the evil one; for he is to you an avowed enemy."** (Holy Quran 2:208).

This Islamic harmonious intermixture between religion and life, body and soul, this life and the hereafter, and the person and society, is a shining fact that the Holy Quran mentions in many verses. Side by side and without distinction, some Quranic verses comprise the relationship with Allah (S.W) with morals and dealing with people. Allah (S.W) says, **"It is not righteousness that ye turn your faces towards east or West. but it is righteousness- to believe in Allah and the Last Day, and the Angels, and the Book, and the Messengers. To spend of your substance, out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves. To be steadfast in prayer, and practice regular charity; to fulfill the contracts which ye have made; and to be firm and patient, in pain (or suffering) and**

adversity, and throughout all periods of panic. Such are the people of truth, the Allah -fearing." (Holy Quran 2:177).

He (S.W) also says, **"Serve Allah, and join not any partners with Him; and do good- to parents, kinsfolk, orphans, those in need, neighbors who are near, neighbors who are strangers, the companion by your side, the wayfarer (ye meet), and what your right hands possess: For Allah loves not the arrogant, the vainglorious;- (Nor) those who are niggardly or enjoin niggardliness on others, or hide the bounties which Allah hath bestowed on them. for We have prepared, for those who resist Faith, a punishment that steeps them in contempt. Not those who spend of their substance, to be seen of men, but have no faith in Allah and the Last Day: If any take the Evil One for their intimate, what a dreadful intimate he is!"** (Holy Quran 4:36 -38).

Islam confirms its comprehensiveness by informing about some worship that concerns people's rights. Prophet Mohammad (PBUH) said, ***"To smile to your brother (in Islam), to proclaim good deeds, to proclaim prohibition of shameful deeds is charity. To help a strange man (when he is lost), to help the blind, to remove a stone, a thorn, or a bone from the road, to share things with your brother (in Islam), are all charity that will benefit you."*** [1]

He (PBUH) also balanced the public welfare, making it a form of worship with its comprehensive concept, prior to some worship to Allah (S.W). This balance of the public welfare makes the person who does it dear to Allah (S.W). He (PBUH) said, ***"The dearest person to Allah (S.W) is the one who benefits people. The dearest deed to Allah (S.W) is to make a person happy, to solve a problem of***

[1] - Narrated by At Termethy (1956)

his/her, to settle a debt of his/her, and to satisfy his/her hunger. To walk along with a brother (in Islam) of mine to help him in a need, is better for me than staying (in complete pious worship) one month in this mosque.[1]

The Muslim's concern to gain Allah's (S.W) love will lead him/her to compete among each other by doing good deeds, even to animals. Prophet Mohammad (PBUH) said, ***"Every Muslim plants a seedling, when one eats its fruit, when one steals its fruits, whatever eaten by wild animals, whatever eaten by the birds, and whatsoever any one would benefit from it is a charity benefits him/her."*** [2]

In order to instill the importance of all kinds of worship in the Muslim's mind – even regarding animals- , He (PBUH) told his companions and Muslims after them the story of a man, who helped a thirsty dog. He (PBUH) said, ***"A man felt very thirsty while he was on the way, there he came across a well. He went down the well, quenched his thirst and came out. Meanwhile he saw a dog panting and licking mud because of excessive thirst. He said to himself, "This dog is suffering from thirst as I did." He went down the well again and filled his shoe with water many times until he satisfy the dog's thirst. The dog thanked the man by asking Allah (S.W) to reward him. Allah (S.W) granted that man Paradise.*** The companions said, "O Allah's messenger! Is there a reward for us in serving the animals?" ***He (PBUH) replied: "Yes, there is a reward for serving any animate (living being)."*** [3]

The benefits and rewards that the Muslim gains when he/she worships Allah (S.W) are many. Among these benefits are tranquility of the heart, peace of mind, good morals, and positive behavior, and these bring happiness to

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[1] - Narrated by Ibn Aby Eddunia in Qadaa Al Hawaej,
[2] - Narrated by Muslim (1552)
[3] - Narrated by Al Bukhari (174) and Muslim (2244)

the person's life. This happiness is the person's reward in this life, which one can notice in the emotional and social stability in Muslims, who follow the guidance of Islam.

This stability and calmness are benefits of believing and obeying. Allah (S.W) says, **"Whoever works righteousness, man or woman, and has Faith, verily, to him will We give a new Life, a life that is good and pure and We will bestow on such their reward according to the best of their actions."** (Holy Quran 16:97).

On the other hand, the social crimes, the psychological diseases, and the stress cases, which happen in many societies, lead to a worrying number of suicide cases. [1]

These cases are equitable punishments that humanity pays for disobeying and ignoring Allah's (S.W) guidance. Allah (S.W) says, **"Whosoever follows My Guidance, will not lose his way, nor fall into misery. But whosoever turns away from My Message, verily for him is a life narrowed down, and We shall raise him up blind on the Day of Judgment."** (Holy Quran 20:123 – 124).

The biggest reward that the faithful Muslim gains, is Allah's (S.W) good pleasure and His paradise. Allah (S.W) says, **"O my people! This life of the present is nothing but (temporary) convenience: It is the Hereafter that is the Home that will last. He that works evil will not be requited but by the like thereof: and he that works a righteous deed - whether man or woman - and is a Believer- such will enter the Garden (of Bliss): Therein will they have abundance without measure."** (Holy Quran 40: 39 - 40)

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[1] - On September 10 2006, and during the International Day of Preventing Suicide and Caring for Mental Health, The Health International Organization declared that, 20 million people try to commit suicide every year, and those who succeed doing so are more than a million people a year.

Worship and Morals

Among the important purposes, that Allah (S.W) sent His prophets, were for sanctifying and purifying man's behavior and morals. Allah (S.W) confers a great favor on humanity by sending Mohammad (PBUH), who continuously taught and ordered people to behave morally, as the final Prophet to the world. Allah (S.W) says, **"Allah did confer a great favour on the believers when He sent among them an apostle from among themselves, rehearsing unto them the Signs of Allah, sanctifying them, and instructing them in Scripture and Wisdom, while, before that, they had been in manifest error."** (Holy Quran 3: 164).

Furthermore, Prophet Mohammad (PBUH) said, ***"Indeed, I was sent to complete the high morals."*** [1]

Following Allah's (S.W) revelation to him Prophet Mohammad (PBUH) was a good example of high morals and perfect characteristics. His morals (PBUH) were as Allah (S.W) describes him. **"And thou (stand) on an exalted standard of character."** (Holy Quran 68: 4).

Aisha (May Allah (S.W) be pleased with her), Prophet Mohammad's (PBUH) wife, confirmed his morality and good character. She said, "His Morals were as the Holy Quran." [2]

Abdullah bin Amr, Prophet Mohammad's (PBUH) companion, also affirmed the morality and good character of Prophet Mohammad (PBUH) when he said, "The prophet (PBUH) was of high morals, and he (PBUH) used to say, ***"The best amongst you are those who have the best manners and morals".*** [3]

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[1] - Narrated by Ahmad (8729), Al Bukhari (273), approved by Al Albany
[2] - Narrated by Ahmad (24080)
[3] - Narrated by Al Bukhari (3559) and Muslim (2321)

The importance of high morals in Islam made Prophet Mohammad (PBUH) associate them with Allah's (S.W) preference of Muslims. Prophet Mohammad (PBUH) said, ***"On the Day of Judgment, nothing will weigh better in the deeds scale for any of person more than the high morals. Truly Allah detests the wicked and foul-tongued."*** [1]

Islam considers high morals as being equal in rewards to fasting, and praying at night, which are the best and the highest form of worship. Prophet Mohammad (PBUH) said, ***"The faithful believer reaches the rank of a Muslim, who fasts, and prays at night (while people are sleeping), with his/her good manners."*** [2]

According to that, the widest path that leads to paradise is high morals. When someone asked Prophet Mohammad (PBUH) about the best path to paradise, he (PBUH) said, ***"Being pious, and having high morals"*** [3]

Not only the Muslim, who has high morals, will be in paradise, but also will be in the greatest and the highest place in it. Prophet Mohammad (PBUH) said, ***"I am a leader, in a house in the lowest place of Paradise, of the people who leave the argument even they were right. I am a leader, in a house in the middle of Paradise, of the people who leave the lies even though I was a joke. I am a leader, in a house in the highest place of Paradise, of the people who have high morals."*** [4]

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[1] - Narrated by At Termethy (2002) and approved by Al Albany in Sahih Attargheeb (2641)
[2] - Narrated by Abo Dawood (4798), Ahmad (24492), and approved by Al Albany in Sahih Attargheeb (2643)
[3] - Narrated by At Termethy (2004), Ibn Majah (4246), Ahmad (9403), Al Bukhari (289), and approved by Al Albany in Sahih Attargheeb (2642)

[4] - Narrated by Abo Dawood (4800) and approved by Al Albany in Sahih Attargheeb (2648)

This high and great place in paradise, is the place that Allah (S.W) gives as a reward to His prophets, thus, the Muslim who has high morals will accompany them. He (PBUH) said, ***"Indeed, the dearest and the nearest to me amongst you in the hereafter are those who are with high morals. The most detest and the furthest to me in the hereafter, are those, who are of law morals and bad manners; the prattlers, the bigmouthed, and the babblers."*** [1]

The importance of morality in Islam comes from being part of faith. The Muslim's faith will not be complete except with it, for, if the person's morals are low, his/her faith is reduced and vise versa. Anas bin Malik said, "Each time the messenger of Allah (S.W) deliver a speech (PBUH) will say, ***"He who is not trustworthy has no Faith, and he who does not keep his promise has no religion."*** [2]

He (PBUH) also used to say, ***"None of you will have faith till he/she wishes for his/her (Muslim) brother what he/she likes for him/herself."*** [3]

"Two characteristics will not be found (together) in a true faithful person, stinginess and low morals." [4]

The high morals that Islam teaches and Muslims perform, to worship Allah (S.W) are many, and the warnings of low morals are the same. I will mention here some of the Quranic verses that speak of morals.

"Allah commands justice, the doing of good, and liberality to kith and kin, and He forbids all shameful deeds, and injustice and rebellion: He instructs you, that ye may receive admonition." (Holy Quran 16: 90).

[1] - Narrated by Ahmad (17278) and approved by Al Albany (2 / 379)
[2] - Narrated by Ahmad (11975)
[3] - Narrated by Al Bukhari (13) and Muslim (45)
[4] - Narrated by At Termethy (1962)

"O ye that believe! betray not the trust of Allah and the Apostle, nor misappropriate knowingly things entrusted to you." (Holy Quran 8: 27).

"Allah doth command you to render back your Trusts to those to whom they are due; and when ye judge between man and man, that ye judge with justice: Verily how excellent is the teaching which He gives you! For Allah is He Who hears and sees all things." (Holy Quran 4: 58).

"O ye who believe! Fear Allah and be with those who are true (in word and deed)." (Holy Quran 9: 119).

"Those who show patience, Firmness and self-control; who are true (in word and deed); who worship devoutly; who spend (in the way of Allah); and who pray for forgiveness in the early hours of the morning." (Holy Quran 3: 17).

The Ranks of Commandments in Islam

According to the degree of compulsion, the commandments in Islam fall under five categories.

First: the obligations and the impositions
These are what Allah (S.W) and His Prophet Mohammad (PBUH) ordain people to do as compulsory, therefore, whoever does them will have good rewards, and whoever ignores them is committing sin.

Amongst the obligations and the impositions in Islam, are the five daily prayers, fasting during the month of Ramadan, paying the obligatory charity (Zakat), inviting and performing good, doing what is right, forbidding what is wrong. Having high morals, repentance of sins, earning lawful money, spending and caring for one's wife and children, caring for parents, caring for kindred by blood, co-operation with others, and that the woman veils in front of strange men.

Secondly, the seemly practices (The Sunnas)

These are what Allah (S.W) and His Prophet Mohammad (PBUH) ask people to do by choice and are not compulsory, therefore, the person who does them will gain rewards, and the person who does not do them will receive no punishment.
Performing these practices indicates and shows the Muslim's love and his/her longing to obey and to please Allah (S.W), in which Allah (S.W) rewards the Muslim by loving him/her.

Prophet Mohammad (PBUH) narrated Allah's (S.W) words as He (S.W) says, ***"When a servant of Mine approaches Me through the medium of that which I like best, out of what I have declared obligatory for him/her, and continues to advance towards Me through optional***

prayers, then I begin to love him/her. When I make him/her, My beloved I become his/her ears to hear, his/her eyes to see, his/her hands to grasp, and his/her feet to walk. When he/she asks Me I grant him/her and when he/she seeks My protection I protect him/her." [1]

These seemly traditions and practices are many, such as fasting during normal days (not in Ramadan), praying – beside the five daily prayers-, giving charity – besides Zakat- to the poor, the orphans, and those in need, visiting the sick, continuously asking for forgiveness, remembering and praising Allah (S.W), and volunteering for public service.

Thirdly, the lawful deeds

These deeds and practices have no rewards or punishment in the hereafter, such as eating, drinking, sleeping, buying and selling, and marrying. These daily deeds and the like, if the Muslim practices them with good intention, become worship worthy of reward. Prophet Mohammad (PBUH) justified that when he (PBUH) mentioned that even the sexual intercourse (Between husband and wife) with the attention of avoiding adultery, is charity.

He (PBUH) said, ***"In man's sexual Intercourse (with his wife) there is a charity.*** The Companions said, Messenger of Allah, is there a reward for him who satisfies his sexual passion? He said; ***"tell me, if he were to devote it to something forbidden, would it not be a sin on his part? Similarly, if he were to devote it to something lawful, he should have a reward."*** [2]

[1] - Narrated by Al Bukhari (6052)
[2] - Narrated by Muslim (1006)

Fourthly, the abhorrent deeds

These, are the deeds and practices that the Muslim should avoid and not perform, but they are not entitled to Allah’s (S.W) punishment. Among these deeds are attachment to the earthly glittering things that is lawful, which will lead to a reduction in remembering and praising Allah (S.W), and neglecting the Islamic morals and teachings of eating, drinking, speaking and visiting.

Fifthly, the forbidden deeds
These, are the deeds and practices that the Muslim must not perform at all, and Allah (S.W) rewards the person who does not perform and punishes the person who does. Among these deeds, are associating others in worship – regardless of what they are; humans, idols, animals or the like, with Allah (S.W), performing shameful deeds, performing transactions or trade based on interest, cheating, bluffing and exploiting people. **“Say: the things that my Lord hath indeed forbidden are: shameful deeds, whether open or secret; sins and trespasses against truth or reason; assigning of partners to Allah, for which He hath given no authority; and saying things about Allah of which ye have no knowledge.”** (Holy Quran 7: 33).

“Say: "Come, I will rehearse what Allah hath (really) prohibited you from": Join not anything as equal with Him; be good to your parents; kill not your children on a plea of want; We provide sustenance for you and for them;- come not nigh to shameful deeds. Whether open or secret; take not life, which Allah hath made sacred, except by way of justice and law: thus doth He command you, that ye may learn wisdom. And come not nigh to the orphan's property, except to improve it, until he attain the age of full strength. Give measure and weight with (full) justice; no burden do We place on

any soul, but that which it can bear; whenever ye speak, speak justly, even if a near relative is concerned; and fulfill the covenant of Allah: thus doth He command you, that ye may remember." (Holy Quran 6: 151 -152).

The properties of Islamic Law (Sharia) and its purpose

The Islamic concept of worship is manifested in the great Islamic law, which Allah (S.W) has ordered believers on earth to fulfill, and to make it law for their social, moral, political and economic life. **“Then We put thee on the (right) Way of Religion: so follow thou that (Way), and follow not the desires of those who know not.”** (Holy Quran 45:18). Sharia or the Islamic Law is the law that Allah (S.W) has made for believers for their own good until the Day of Judgment.

First: the properties of Islamic Law

What distinguish Islamic Law from other laws, which existed or will exist until the Day of Judgment, are many properties; the following are the important ones.

A. the Islamic Law is of divine origin and purpose

The first property of Islamic law is its divine origin and purpose. It is from Allah (S.W) and pleases him. Muslims take their laws from two sources, the Holy Quran, which is inspired by Allah (S.W), and the Sunnah, which are the words and the acts of the Prophet Muhammad. (PBUH), Allah (S.W) has ordered Muslims to follow the tradition of the Prophet Mohammad, as He (S.W) said, **“So take what the Apostle assigns to you, and deny yourselves that which he withholds from you.”** (Holy Quran 59:7). The Prophet carries Allah’s (S.W) message to the people and what he says or does is from Allah (S.W). **“Nor does he say (aught) of (his own) Desire. It is no less than inspiration sent down to him.”** (Holy Quran 53:3-4).

From these two sources, scholars have derived some other sources such as consensus (of Muslim legal scholars on a

legal issue), application of comparative methods in decision making in certain matters, justice reasoning and others.

Leaving these sources and following human law, is neglecting one of Allah's (S.W) properties, **"Is it not His to create and to govern? Blessed be Allah, the Cherisher and Sustainer of the worlds!"** (Holy Quran 7:54), as He (S.W) is the lone creator, He (S.W) is the only one who can create a perfect law.

When anyone imposes an earthly law, it is encroachment upon Allah's (S.W) total right of making law and subjugation of his creations. Thus, when OUDAI bin HATEM came to the Prophet (PBUH), he heard him (PBUH) reading, **"They take their priests and their anchorites to be their lords in derogation of Allah."** (Holy Quran 9: 31). OUDAI was surprised until the Prophet (PBUH) explained to him saying, ***"They were not worshipping them formally, but they used to follow their decisions; if they make something lawful (Even if it was forbidden) the followers will consider it lawful, and if they forbid something (Even if it is lawful) the followers will consider it forbidden."*** [1]

Worshipping those priests is not by kneeling and bowing to them, but it is by following what they have invented and inserted into the religion during their councils, which made these priests as legislators with Allah (S.W).

The objective of Sharia (Islamic Law) is to please Allah (S.W), who, in His great wisdom, made laws for humanity that ensure their happiness in this world and in the hereafter. **"A Book which We have revealed unto thee, in order that thou might lead mankind out of the depths of darkness into light - by the leave of**

[1] - Narrated by At Termethy (3095)

their Lord - to the Way of (Him) the Exalted in power, worthy of all praise!" (Holy Quran 14:1)
All Allah's (S.W) laws are good, because they are from Him (S.W), who knows what is good for us and what is suitable for our instincts and nature. **"Should He not know, He that created? And He is the One that understands the finest mysteries (and) is well-acquainted (with them)."** (Holy Quran 67:14).

Thus, they are superior to all human laws that are marked by human ignorance, incapability, and their biases, which make humans, incline to give priority to personal issues, such as the laws of secularism.

When the law is from Allah (S.W), it does not favor anyone, and all people are equal, disregarding their race or color. **"To thee We sent the Scripture in truth, confirming the scripture that came before it, and guarding it in safety: so judge between them by what Allah hath revealed, and follow not their vain desires, diverging from the Truth that hath come to thee. To each among you have we prescribed a law and an open way. If Allah had so willed, He would have made you a single people, but (His plan is) to test you in what He hath given you: so strive as in a race in all virtues. The goal of you all is to Allah. it is He that will show you the truth of the matters in which ye dispute. And this (He commands): Judge thou between them by what Allah hath revealed, and follow not their vain desires, but beware of them lest they beguile thee from any of that (teaching) which Allah hath sent down to thee. And if they turn away, be assured that for some of their crime it is Allah.s purpose to punish them. And truly most men are rebellious. Do they then seek after a judgment of (the days of) ignorance? But who, for a people whose faith is assured, can give better judgment than Allah."** (Holy Quran 5:48-50).

Being from Allah (S.W), gives the Islamic Law prestige and power, which one cannot find in any earthly law. People follow Allah's (S.W) Law by the power of belief that fills their hearts. They follow it outwardly and inwardly, discreetly and in public, longing for the reward from Allah (S.W), from whom nothing on earth or in the sky can hide.

Islamic Law is distinguished from other laws by being the only law that rewards in this world and the hereafter. The believer follows it seeking the happiness of living in obedience and righteousness, and he is promised a good reward in the hereafter, which is heaven that Allah (S.W) has made for the righteous of his people.

In order to know more about the importance of this property, the United States of America realized the bad effects of alcohol, on the economy, social life, and health. They decided to ban alcohol and made laws for that, they spent millions of dollars to implement those laws, but after years of struggling through the courts and thousands of addicts were put in prison, the United States of America allowed alcohol again despite knowing its bad effect. It was unable to make its law acceptable by the people.

On the contrary, when Islam forbade alcohol, it did not seek help from the police or courts; it did not find difficulty in making the Islamic community the purest community in humanity by leaving all kinds of intoxicants. The purity of the Islamic community did not take more than one Quranic verse that forbids alcohol, which is, "**O ye who believe! Intoxicants and gambling, (dedication of) stones, and (divination by) arrows, are an abomination, of Satan's handwork: eschew such (abomination), that ye may prosper.**" (Holy Quran 5: 90).

The prophet's companions followed the order of this verse, and asked about those who drank alcohol and died before it was forbidden. Anas Bin Malik, the Prophet's (PBUH)

companion, said, “I was a butler in Abu Talha’s house, when the verse that forbids alcohol was revealed, a caller have been order to announce the issue, then Abu Talha said, “Find out what is going on.” Then I went out and I told him that the wine is now forbidden, he replied, “Throw it all”. It was (as a river) in the city roads. A group of people then asked, “Some people were killed while they have alcohol in their stomach, what is their condition? Allah (S.W) then revealed this verse, **“On those who believe and do deeds of righteousness there is no blame for what they ate (in the past), when they guard themselves from evil, and believe, and do deeds of righteousness, (or) again, guard themselves from evil and believe,- (or) again, guard themselves from evil and do good. For Allah loves those who do good.”** (Holy Quran 5: 93) Meaning, they will not be punished, for, there is no punishment without law. [1]

[1] - Narrated by Al Bukhari (4620) and Muslim (1980)

B. justice and equity

Al'adel (justice) is one of Allah's (S.W) names; it is one of his properties, which appear in his laws, reward and punishment. Allah's (S.W) justice appears in many aspects, first, Allah (S.W) does not punish humans for something they are unable to do, and he even did not require them to do what they cannot do. **"On no soul doth Allah Place a burden greater than it can bear. It gets every good that it earns, and it suffers every ill that it earns. (Pray:) "Our Lord! Condemn us not if we forget or fall into error; our Lord! Lay not on us a burden Like that which Thou didst lay on those before us; Our Lord! Lay not on us a burden greater than we have strength to bear."** (Holy Quran 2: 286).

Allah's (S.W) laws are based on human ability and effort. **"Allah intends every facility for you; He does not want to put to difficulties."** (Holy Quran 2: 185), **"Allah doth not wish to place you in a difficulty, but to make you clean, and to complete his favour to you, that ye may be grateful."** (Holy Quran 5: 6), and Prophet Mohammad (PBUH) said, ***"Allah (S.W) loves the most the true and the easy religion of Abraham."*** [1]

Among Allah's (S.W) justice is that he made children free from following the Law until they reach the age of understanding it. Allah (S.W) also frees (from responsibility) those deprived of the gift of sound reasoning. Prophet Mohammad (PBUH) said, ***"Three people will not be held liable: a person who is sleeping until he/she awakens, the child until he/she can reason, and the fool until he/she becomes able to understand."*** [2]

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[1] - Narrated by Al Bukhari in Chapter (The religion is ease), and Ahmad (2108)
[2] - Narrated by At Termethy (1423), Ibn Majah (3042) and Ahmad (943)

Allah (S.W) forgives those who make mistakes under coercion, unwillingly, or forgetting it is forbidden. Prophet Mohammad (PBUH) said, ***"Allah (S.W) forgives Muslims, who make mistakes unintentionally, if they forget that it is not forbidden, or under coercion."*** [1]

If the Islamic Law does not hold liable those, the Muslim knows that he/she is not responsible for someone else's mistakes; every one is responsible for what he/she does. **"Say: "Shall I seek for (my) Cherisher other than Allah, when He is the Cherisher of all things (that exist)? Every soul draws the mead of its acts on none but itself: no bearer of burdens can bear of burdens, can bear the burden of another. Your goal in the end is towards Allah: He will tell you the truth of the things wherein ye disputed."** (Holy Quran 6: 164)

Thus, Islam does not agree with the Original Sin, which is inherited from Adam and Eve; both of them only were responsible for their sin. They asked Allah (S.W) to forgive them and He (S.W) forgave them. Their offspring are not responsible for their sin in any way, because everyone is responsible for what he/she does. **"Then learnt Adam from his Lord words of inspiration, and his Lord Turned towards him; for He is Oft-Returning, Most Merciful. We said: "Get ye down all from here; and if, as is sure, there comes to you Guidance from me, whosoever follows My guidance, on them shall be no fear, nor shall they grieve. But those who reject Faith and belie Our Signs, they shall be companions of the Fire; they shall abide therein."** (Holy Quran 2: 37-39).

Moreover, Allah's (S.W) laws consider – for they are just - the differences between male and female. Women are free from performing some mandatory duties that do not suit their

[1] - Narrated by Ibn Majah (3043)

feminine nature and the fairness of their feelings, like Jihad (fighting) and leaving their houses to earn a living and many others.

This just Islamic Law does not distinguish between a king and a salve, white man and black man, rich and poor; all are equal before Allah's (S.W) laws. Prophet Mohammad (PBUH) made a speech to more than a hundred thousand of his companions. He (PBUH) said, ***"O people, your Lord is one, and your father is one, there is no favor for the Arabian over the non Arabian, a favor for the non Arabian over the Arabian, a favor for the red over the black, nor a favor for the black over the red, except by the rank of his/her Righteousness."*** [1]

Righteousness is based on worship and high morals and not on origin or linage. Allah (S.W) says, **"O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise (each other). Verily the most honored of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things)."** (Holy Quran 49: 13).

Prophet Mohammad (PBUH) himself practiced and fulfilled the justice of Islam and its teachings; he (PBUH) refused to differentiate between noble and ignoble. He (PBUH) issued a verdict to cut the hand of a noble woman from the tribe of Quraish who stole. People intercede for her, and asked Osama Bin Zaid – who was dear to the Prophet (PBUH) - to use his friendship to intercede for her, but the Prophet (PBUH) firmly said, ***"Are you trying to intercede for her on an issue belongs and forbidden by Allah (S.W)?***

[1] - narrated by Ahmad (22973)

Then He (PBUH) stood up and delivered a speech. He (PBUH) said, ***"The previous nations were punished by Allah (S.W) for their injustice. If the noble among them stole, they did not punish him/her; if the weak ignoble among them did so, he/she was punished. I swear By Allah (S.W) that, even if Fatima, the daughter of Mohammad, (His daughter (PBUH)) stole, I will cut her hand."*** [1]

Thus, justice is property of Allah's (S.W) Law, which He (S.W) commands and legislates to his creations. **"Allah commands justice, the doing of good, and liberality to kith and kin, and He forbids all shameful deeds, and injustice and rebellion: He instructs you, that ye may receive admonition."** (Holy Quran 16:90).

[1] - Narrated by Al Bukhari (3475) and Muslim (1688)

C. Comprehensiveness and stability

Islam is Allah's (S.W) last message and his everlasting word until the Day of Judgment. Thus, Allah (S.W) has blessed humanity with all what is good for them in this world and the hereafter, and completed his graces by His laws. **"This day have I perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion."** (Holy Quran 5: 3).

Islam is a comprehensive religion that includes the entire life aspects and issues. It is a religion of worship, a set of moral, social, economical, political laws, which ensure the happiness of individuals and the society in this world and the hereafter.

Islam organizes the person's relations from the time of birth until death; it protects his/her rights even before birth and after death. During human life, Islam organizes their behavior by its laws, which guides them in their relations with their families and their communities; furthermore, Islam arranges the person's relationships with the whole universe, including animals, living and nonliving things. **"There is not an animal (that lives) on the earth, nor a being that flies on its wings, but (forms part of) communities like you. Nothing have we omitted from the Book, and they (all) shall be gathered to their Lord in the end."** (Holy Quran 6: 38).

Islam laws organize the community and ensure the rights and duties of its individuals; they organize the relationship between the Muslim nation with the other nations, the far and the near. **"We have sent down to thee the Book explaining all things, a Guide, a Mercy, and Glad Tidings to Muslims."** (Holy Quran 16: 89).

These Islamic laws fulfill the entire human needs. They look after his/her body without neglecting the soul, they lead to

the happiness in the hereafter, but do not neglect this world, and they control and curb the community and look after its matters. In the same time, they fulfill the individual's needs and protect his rights. They form an extraordinary balance, no negligence or immoderation, no wonder because, Allah (S.W) the most kind, the Omni-science, organizes them.

The Holy Quran and the Sunna mention the merits of the Islamic Law in many verses and passages. One of them is the following verse, Allah (S.W) says, **"But seek, with the (wealth) which Allah has bestowed on thee, the Home of the Hereafter, nor forget thy portion in this world: but do thou good, as Allah has been good to thee, and seek not (occasions for) mischief in the land: for Allah loves not those who do mischief."** (Holy Quran 28: 77), if the hereafter is the target and the wish, life is the means and the way.

In another verse, Allah (S.W) describes men of faith as they spend their money moderately. **"Those who, when they spend, are not extravagant and not niggardly, but hold a just (balance) between those (extremes)."** (Holy Quran 25: 67), and Allah (S.W) says to his Prophet (PBUH) and the Muslims, **"Make not thy hand tied (like a niggard's) to thy neck, nor stretch it forth to its utmost reach, so that thou become blameworthy and destitute."** (Holy Quran 17: 29).

Guiding his companion Othman Bin Madoon, when he sought the spiritual highness of his soul by torturing his body, as he intended to abandon sleep, women, and dedicated himself to fasting, Prophet Mohammad (PBUH) corrected him. He (PBUH) said, ***"Othman, do you intend to leave my tradition? I sleep and pray, fast and not fast, and I marry women, therefore, you should fear Allah (S.W). You have obligatory duties to your wife and***

family, to your guests, and to yourself, thus, you should fast and eat, pray and sleep." [1]

Consoling the issues of this world and the hereafter Allah (S.W) says, **"O ye who believe! When the call is proclaimed to prayer on Friday (the Day of Assembly), hasten earnestly to the Remembrance of Allah, and leave off business (and traffic): That is best for you if ye but knew! And when the Prayer is finished, then may ye disperse through the land, and seek of the Bounty of Allah: and celebrate the Praises of Allah often (and without stint): that ye may prosper."** (Holy Quran 62: 9-10).

When some of his companions decided to abandon women, and life and its pleasure, he explained to them that this is wrong. He (PBUH) said, ***"The previous nations were perished by punishment because of their strictness and torturing to themselves; those, who contain themselves inside monasteries and hermitages. Worship Allah (S.W) and join no other with Him (S.W), perform the Pilgrimage and the Minor Pilgrimage, and be righteous, so other people will follow."*** [2] Then Allah (S.W) revealed the following verse. **"O ye who believe! make not unlawful the good things which Allah hath made lawful for you, but commit no excess: for Allah loves not those given to excess."** (Holy Quran 5: 87).

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[1] - Narrated by Abu Dawood (1369)
[2] - Narrated by Ibn Jareer (4 /9) and Ibn Al Mobarak (1031)

D. Realistic idealism

Humans design and invent laws longing to achieve idealism, which is impossible to obtain. The Platonic Righteous Kingdom existed and did not exceed his mind and his pen.
Nevertheless, some people would submit to reality and adapt themselves and their principles with a specific situation, confessing of that situation compulsion.

When the Western societies failed to forbid alcohol, adultery, and other issues, they had no choice but to accept things as they are, permitting these issues that threatens human race with diseases and social disasters.

Prophet Mohammad (PBUH) announced that, ***"Whenever a society declares acceptance of abominations, plague and many other diseases, which was never in the past, will spread among them."*** [1]

Islam is a realistic and idealistic religion; its reality built on behavior that human practice every day, and it is ideal, for, it reforms a righteous community, and does not accept living with sin and depravity.

Its reality appears from the congruity of its laws with human nature and the fulfilling of their needs, of which Allah (S.W) knew, thus, He (S.W) made laws that suit them. **"Should He not know, He that created? and He is the One that understands the finest mysteries (and) is well-acquainted (with them)."** (Holy Quran 67: 14).

Islam does not forbid marriage, nor it forbids divorce for those, whose life is impossible together. **"But if they disagree (and must part), Allah will provide abundance for all from His all-reaching bounty: for**

[1] - Narrated by Ibn Majah (4019)

Allah is He that cares for all and is Wise.” (Holy Quran 4: 130).

Islam does not ask us to accept offence and give the left cheek to the one, who slapped the right, but it has laws that defend offence and stop the guilty from exceeding the proper limits, yet, it also asks us to be tolerant and forgive. **“The recompense for an injury is an injury equal thereto (in degree): but if a person forgives and makes reconciliation, his reward is due from Allah: for (Allah) loves not those who do wrong. But indeed if any do help and defend themselves after a wrong (done) to them, against such there is no cause of blame.”** (Holy Quran 42: 40-41).

This congruity between idealism and reality appears in Islam graduation in treating the diseases and the sins in community. When the Prophet (PBUH) was sent to people who drank alcohol like drinking water, he forbade alcohol gradually. First, Allah (S.W) pointed to its bad effects so that those who have sound reason and strong will would leave it. **“They ask thee concerning wine and gambling. Say: "In them is great sin, and some profit, for men; but the sin is greater than the profit." They ask thee how much they are to spend; Say: "What is beyond your needs." Thus doth Allah make clear to you His Signs: In order that ye may consider.”** (Holy Quran 2: 219) alcohol has limited benefits as trading, but it has many other bad effects.

Then Allah (S.W) forbade Muslims to drink it in daytime, because it prevents them from performing the prayer on time, so the time of drinking alcohol became limited. **“O ye who believe! Approach not prayers with a mind befogged, until ye can understand all that ye say”** (Holy Quran 4: 43).

When this Quranic verse was revealed, the Prophet's (PBUH) companions felt that Allah (S.W) was emphasizing on alcohol drinking. Omar (May Allah (S.W) be pleased with him) prayed to Allah (S.W) saying, "Oh our Lord (Allah (S.W)) show us a final verdict about drinking alcohol."

Allah (S.W) revealed the following verse: **"O ye who believe! Intoxicants and gambling, (dedication of) stones, and (divination by) arrows, are an abomination, of Satan's handwork: eschew such (abomination), that ye may prosper. Satan's plan is (but) to excite enmity and hatred between you, with intoxicants and gambling, and hinder you from the remembrance of Allah, and from prayer: will ye not then abstain?"** (Holy Quran 5: 90-91), then, when Omar (May Allah (S.W) be pleased with him) heard this verse, he said, "We will give it up completely." [1]

Aisha, Prophet Mohammad's (PBUH) wife (May Allah (S.W) be pleased with her) said, "The first verses that was revealed (of the Holy Quran) are chapters that contain description of the Paradise and the Hellfire. When people were convinced an embraced Islam, the verses about the lawful and the forbidden were revealed. If the first verse was "Do not Drink wine" then they would say, "We will never give it up", and if it was "Do not commit adultery" they would say, "We will never give it up". [2]

In his book "The Heritage of Islam", for that reason and many others, the orientalist Joseph Shacht, a lecturer of Islamic studies in the universities of Oxford and Walden, encourages people to study the Islamic Law. He said, "The most important heritage of Islam is its Law, which is called Sharia. Islamic Law or Sharia is clearly different from all kinds of laws to the point that makes studying it necessary

[1] - Narrated by At Termethy (3049), Annesaey (5540) and Abu Dawood (3670)
[2] - Narrated by Al Bukhari (4993)

to understand fully the legal matters. Islamic Law is a unique law. It is a set of commandments that organizes each Muslim' life in every way, and it includes laws that related to worship and religious rites and teachings, political and law matters." [1]

[1] - They Said About Islam , Emad eddeen Khalil, pp 203

Second: purposes of Islamic Law

The purpose of the Islamic Law is for humans to achieve happiness in this world and the hereafter, by following the law of adopting the good and neglecting the bad. The Islamic Law does not command anything that is not good for people, and it does not forbid anything that is not bad for them. **“They ask thee concerning women's courses. Say: They are a hurt and a pollution: So keep away from women in their courses, and do not approach them until they are clean. But when they have purified themselves, ye may approach them in any manner, time, or place ordained for you by God. For God loves those who turn to Him constantly and He loves those who keep themselves pure and clean.”** (Holy Quran 2: 222).

Islamic Law was made to protect five things (religion, self, mind, offspring, and property), which are the main rights of human in this life.

A. protection of religion

Because religion is the main reformer in every aspect of human life, it was normal for laws to protect it, considering it one of human rights and the most important right, by making laws that help to protect it from everything might affect it.

The Quran has mentioned worships that establish faith and protect it in the believer’s hearts. Some are mentally such as thinking and meditating of Allah’s (S.W) creation to realize His greatness (S.W), and some are physically mentally such as prayers, or physically such as fasting, or financially like almsgiving or charity, or mentally financially such as performing pilgrimage.

To protect faith and religion, Allah (S.W) forbade believing in someone else except him, either by belief or by action. He (S.W) forbade everything leads to that such as exaggeration of obeying the prophets and the righteous, to believe they are agents between Allah (S.W) and his creation, and to believe that good or bad is in anyone else's hand except Allah (S.W).

Allah (S.W) obligated the community and the government to protect religion, to ease the means of practicing it. Thus, it must defend it; prevent every thing that leads to disobedience and disbelieving, by stopping the guilty and performing the punishments according to the law.

B. protection of human life

Life is Allah's (S.W) gift to human, and no one has the right to trespass it, even the person himself; Allah (S.W) creates humans and honors them to perform His (S.W) tasks on earth, and to test their capabilities of performing of worshipping Him (S.W).

Islam protected humanity by its laws. It obligates the community to look after the poor and give them the basic needs, shelter, food, drink, clothing and other needs of life. It obligates charity and almsgiving, which come under the law of cooperation and helping one another among individuals and organizations to achieve social solidity in the society.

Islam guarantees a good and noble life for humanity; thus forbidding humiliation, annoyance, and harm. **"And those who annoy believing men and women undeservedly, bear (on themselves) a calumny and a glaring sin."** (Holy Quran 33:58).

Islam considers aggression or assault upon human life as a great crime and one of the seven serious crimes in life, which destroys both religion and life. Prophet Mohammad

(PBUH), warning Muslims, said, ***"Avoid the seven great sins."*** His companions (PBUH) asked, "What are they?" He (PBUH) replied, ***"Joining others with Allah (S.W) – in worship or other issues - , magic, killing a person, except by right and fair judgment, earning money by interest, misuse and benefiting from an orphan's money, running away from the battle, and defamation the faithful pure women, who did nothing wrong."*** [1]

Allah (S.W) considers the aggression or assault upon one soul as equal to the aggression or assault upon the entire human race. **"On that account: We ordained for the Children of Israel that if any one slew a person - unless it be for murder or for spreading mischief in the land - it would be as if he slew the whole people: and if any one saved a life, it would be as if he saved the life of the whole people. Then although there came to them Our apostles with clear signs, yet, even after that, many of them continued to commit excesses in the land."** (Holy Quran 5:32).

The Holy Quran describes Muslims, who avoid slaying innocent people (which the Holy Quran calls them 'the souls that Allah (S.W) has made sacred') as true Muslim believers. The Holy Quran says, **"Those who invoke not, with Allah, any other god, nor slay such life as Allah has made sacred except for just cause, nor commit fornication; and any that does this (not only) meets punishment."** (Holy Quran 25:68).

The Quranic verses continue to warn of attempts on the life of innocent people, and give the wronged person the right to ask for fair and just punishment for his/her opponent. **"Nor take life - which Allah has made sacred - except for just cause. And if anyone is slain wrongfully, we have given his heir authority (to demand qisas or to**

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[1] - Narrated by Al Bukhari (2767) and Muslim (89)

forgive): but let him nor exceed bounds in the matter of taking life; for he is helped (by the Law).” (Holy Quran 17:33).

The Islamic Law of Equality is one important warranty that prevents the spreading of crime. The person, who knows that killing another person will definitely lead to his/her own death, will avoid committing such crime; consequently, people will feel safe, live in peace, and enjoy the right of living. The Holy Quran says, **“In the Law of Equality there is (saving of) Life to you, o ye men of understanding; that ye may restrain yourselves.”** (Holy Quran 2:179).

To preserve and keep this great principle (protecting the lives of people), the Holy Quran legislates Jihad for the sake of protecting the weak from prosecution and death. **“And why should ye not fight in the cause of Allah and of those who, being weak, are ill-treated (and oppressed)? Men, women, and children, whose cry is: "Our Lord! Rescue us from this town, whose people are oppressors; and raise for us from thee one who will protect; and raise for us from thee one who will help! Those who believe fight in the cause of Allah, and those who reject Faith Fight in the cause of Evil: So fight ye against the friends of Satan: feeble indeed is the cunning of Satan.”** (Holy Quran 4:75 - 76).

I need to mention here, that the first life that Allah (S.W) forbids aggression upon is the person’s own life. The person who commits suicide or harms him/her self will be subject to grave and harsh penalties and punishment. Prophet Mohammad (PBUH) said, ***“Whosoever jump from a mountain, drinks poison (with the intention of killing him/her self) will be in the Hellfire forever. Whosoever kills him/herself with a piece of iron, he will continuously do the same to him/herself in the***

hereafter, while he/she in the Hellfire and remain forever." [1]

C. protection of the mind

The mind, the ability to reason, and the ability to understand are properties of humanity, which Allah (S.W) gives to us and honors us above the other creations. **"We have honored the sons of Adam; provided them with transport on land and sea; given them for sustenance things good and pure; and conferred on them special favors, above a great part of our creation."** (Holy Quran 17: 70).

Islam considers the mind entrusted and responsible for religious and secular responsibilities. The mind is the means that leads and guides a person to know the great facts, which Allah (S.W) asks us to discover using sound reasoning, and not just blind faith. **"Or have they taken for worship (other) gods besides him? Say, "Bring your convincing proof."** (Holy Quran 21: 24).

The mind leads anyone, who thinks deeply and reasonably of this universe, to the existence of Allah (S.W) and His characteristics. **"Behold! In the creation of the heavens and the earth, and the alternation of night and day, there are indeed Signs for men of understanding."** (Holy Quran 3: 190).

Islam forbids neglecting the mind doing its duties of showing and leading a person to the truth, welfare, and the goodness of his/her life on earth and in the hereafter. Therefore, Allah (S.W) forbids magic, sorcery, and any other deeds that affect our mind and prevent it from performing its duties.

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[1] - Narrated by Al Bukhari (5778) and Muslim (109)

Furthermore, Islam forbids alcohol in all its forms and considers it a satanic abomination and deceiving to humans, in which Satan wants to destroy the relationship between the person and his/her Lord (Allah (S.W)) by making him/her imbibe alcohol and keep him/her away from prayer and other worship. In addition, Satan, in this way, intends to destroy the social relationships between people.

Allah (S.W) says, **“O ye who believe! Intoxicants and gambling, (dedication of) stones, and (divination by) arrows, are an abomination,- of Satan's handwork: eschew such (abomination), that ye may prosper. Satan's plan is (but) to excite enmity and hatred between you, with intoxicants and gambling, and hinder you from the remembrance of Allah, and from prayer: will ye not then abstain?”** (Holy Quran 5: 90 -91).

D. protection of progeny

Sexual reproduction is the means that keeps human species in existence, and for that reason, Allah (S.W) creates the sexual impulse in both sexes. Allah (S.W) calls humans to keep their progeny by forming families through marriage, which Islam considers is the only lawful way of having children and maintaining our species.

Islam encourages marriage and states its rules, restraints, and duties in a perfect social system, which organizes the relationships between the husband and wife and among the family in general. Islam also imposes a number of duties on the parents towards their children, among these are to raise and educate them well, to care for them, to meet their needs, and many other things, which are the requirements of ideal parent-hood.

In addition, Islam forbids aggression on the child by burying him/her alive or by intentional abortion, and considers it a

great sin. **"Kill not your children for fear of want: We shall provide sustenance for them as well as for you. Verily the killing of them is a great sin."** (Holy Quran 17: 31).

In order to protect the family, Islam forbids adultery, any other shameful deeds, and whatever leads to these deeds; such as the mixing of men and women. **"Nor come nigh to adultery: for it is a shameful (deed) and an evil, opening the road (to other evils)."** (Holy Quran 17: 32) In addition, Islam imposes the wearing of a veil for women in front of strange men to avoid seduction and sexual desire, for in Islam; women are precious jewels protected from being trifled with, misuse, and abuse. Allah (S.W) says, **"O Prophet! Tell thy wives and daughters, and the believing women, that they should cast their outer garments over their persons (when abroad): that is most convenient, that they should be known (as such) and not molested. And Allah is Oft-Forgiving, Most Merciful."** (Holy Quran 17: 59).

E. protection of property

Property is the mainstay of life, and Islam considers it as Allah's (S.W), which He (S.W) makes man a guardian over it, and allows him/her to earn them in lawful ways and use them moderately.

Islam encourages work, production, and earning money and other property by lawful means. **"It is He Who has made the earth manageable for you, so traverse ye through its tracts and enjoy of the Sustenance which He furnishes: but unto Him is the Resurrection."** (Holy Quran 67: 15) In this regard, the Prophet Mohammad (PBUH) awakens the Muslims' desire to work, and considers work as worship that brings the person closer to Allah (S.W). He (PBUH) said, ***"No earning is better that what the person earns from his own work,***

and whatsoever the man spends (in lawful matters) on himself, his wife, his children, his family and his servant is charity." [1]

Once, the Prophet's (PBUH) companions noticed the activeness and the hard working of a man, the asked the Prophet (PBUH) saying, "We wish that his hard work was for the cause of Allah (S.W)." Prophet Mohammad (PBUH) replied, ***"If he did so to care for his children, his old parents, or for himself (In lawful deeds), it is for Allah's (S.W) cause, and if he did so for pride and hypocrisy, then it is for Satan's cause."*** [2]

There are two types of earnings, one is pleasant, and the other is noxious. The pleasant earning is the substance that one earns in lawful ways, such as trading, manufacturing, agriculture, and public and private employment. **"O ye who believe, Eat of the good things that We have provided for you, and be grateful to Allah, if it is Him ye worship."** (Holy Quran 2: 172).

The noxious earning is the property that one earns in exploitive ways, such as lending money with interest, bribes, tricks, and trading in goods that are harmful to humanity. **"And do not eat up your property among yourselves for vanities, nor use it as bait for the judges, with intent that ye may eat up wrongfully and knowingly a little of (other) people's property."** (Holy Quran 2: 188).

In this regard, Islam has a comprehensive principle. Allah (S.W) says, **"He allows them as lawful what is good (and pure) and prohibits them from what is bad (and impure)."** (Holy Quran 7: 157) Thus, any earning that does not harm the person who earns it or others is a

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[1] - Narrated by Ibn Majah (2138)
[2] - Narrated by At Tabarani (15619) and approved by Al Albany in Sahih Attargheeb and Tarheeb (1692)

lawful and pleasant, and the remainder of the earnings are noxious and forbidden.

Islam also guides how to spend money correctly. It does not allow one to spend as he/she wishes. Squandering and spending without control and Neglecting paying the rights of the poor, are satanic deeds. Allah (S.W) says, **“And render to the kindred their due rights, as (also) to those in want, and to the wayfarer: But squander not (your wealth) in the manner of a spendthrift. Verily spendthrifts are brothers of the Evil Ones; and the Evil One is to his Lord (himself) ungrateful.”** (Holy Quran 17: 26 – 27).

These properties are Allah’s (S.W) giving and means that He (S.W) made us as heirs and guardians to use them for lawful purposes, and the greatest deed among these lawful deeds is to spend and give charity to the poor and the needy. Allah (S.W) says, **“Give them something yourselves out of the means which Allah has given to you.”**(Holy Quran 24: 33).

“And spend (in charity) out of the (substance) whereof He has made you heirs. For, those of you who believe and spend (in charity),- for them is a great Reward.” (Holy Quran 57: 7).

Islamic Laws and instructions protect these five essentials, which are important human rights. Whomsoever considers and practices them, Allah (S.W) will reward him/her with happiness in this life and the hereafter. Whomsoever ignores and turns away from them; will face misery and punishment on the Day of Judgment. **“Whosoever follows My Guidance, will not lose his way, nor fall into misery. But whosoever turns away from My Message, verily for him is a life narrowed down, and We shall raise him up blind on the Day of Judgment. He will say: "O my Lord! why hast Thou**

raised me up blind, while I had sight (before)? (Allah will say): "Thus didst Thou, when Our Signs came unto thee, disregard them: so wilt thou, this day, be disregarded." (Holy Quran 20: 123 - 126).

The Pillars of Faith

Faith (the true belief) is the stage that the Muslim longs for after he/she embraces Islam. Moving towards this stage means, that the Muslim would not only perform the apparent worship, but would also continue towards the perfect faith and belief. The Muslim's behavior will determine his/her rank of the faith according to how much he/she performs the many branches of faith, which include belief, worship, and high morals. Prophet Mohammad (PBUH) said, ***"Faith has over seventy branches or over sixty branches, the most excellent of which is the declaration that there is no god but Allah, and the humblest of which is the, removal of what is injurious (harmful) from the road; and modesty is a branch of faith."*** [1]

There are six pillars of true faith in Islam. The discussion between the angel Gabriel (PBUH) and Prophet Mohammad (PBUH) explain these six pillars. The angel Gabriel (PBUH) asked Prophet Mohammad (PBUH) about faith, then Prophet Mohammad (PBUH) answered, ***"Faith is to believe in Allah, His angels, His books, His messengers, the Day of Judgment, and fate and foreordination, good or bad."*** [2]

The first step in true faith is to believe in these six pillars. One has to prove that belief by performing good deeds; for the true faith is, to believe, to say, and to act. The increase of true faith is by obedience, and the decrease of it is by ignorance.

The first of these six pillars is to believe in Allah (S.W), and that I explained at the beginning of this book, therefore, I will continue explaining the rest of these pillars.

2. Belief in the Angels

[1] - Narrated by Al Bukhari (9) and Muslim (35)
[2] - Narrated by Muslim (8)

Angels are luminous and unique creations that Allah (S.W) creates from light. Prophet Mohammad (PBUH) said, ***"Allah (S.W) creates the angels of light."*** [1]

The angels are Allah's (S.W) forces and soldiers, and no one knows (besides Allah (S.W)) their number. Allah (S.W) says, **"And none can know the forces of thy Lord, except He and this is no other than a warning to mankind."** (Holy Quran 74: 31).

Angels, for their luminous and fine nature, have the ability to disguise themselves in human form. They appeared to Abraham and Lot (PBUT) in human form, and one of them appeared to Mary (PBUH) in the shape of a man.
"Then We sent her our angel, and he appeared before her as a man in all respects. She said: "I seek refuge from thee to (Allah) Most Gracious: (come not near) if thou dost fear Allah." He said: "Nay, I am only a messenger from thy Lord, (to announce) to thee the gift of a holy son." (Holy Quran 19: 17 - 19).

This appearance in human form will comfort the person who sees them; that is the reason why Gabriel (PBUH) appeared to Prophet Mohammad (PBUH) in the shape of man.

Angels are Allah's (S.W) honorable and pious servants who have the disposition by nature to worship Him (S.W) tirelessly and without intermission. **"They celebrate His praises night and day, and they do not ever flag or intermit."** (Holy Quran 21: 20) **"Who celebrate His praises by night and by day. And they never flag (nor feel themselves above it)."**(Holy Quran 41: 38).

They deserve Allah's description of them as honorable, pious, and just, (Holy Quran 80: 16) for they **"flinch not**

[1] - Narrated by Muslim (2996)

(from executing) the Commands they receive from Allah, but do (precisely) what they are commanded." (Holy Quran 66: 6).

Angels also have other duties that concern humans. Among these duties are to accompany humans, record their deeds, actions, words and behaviors, and to confess in that regard on the Day of Judgment. **"But verily over you (are appointed angels) to protect you, Kind and honorable, Writing down (your deeds). They know (and understand) all that ye do."** (Holy Quran 82: 10 - 12).

"Behold, two (guardian angels) appointed to learn (his doings) learn (and noted them), one sitting on the right and one on the left. Not a word does he utter but there is a sentinel by him, ready (to note it)." (Holy Quran 50: 17 - 18).

Knowing that the angels accompany him/her, the believer will avoid doing wrong, feeling ashamed to do so as the angels, who are honorable, pious, and just and never cease worshipping Allah (S.W), record whatever he/she does.

The angels are Allah's (S.W) forces and soldiers, who execute His (S.W) orders and punishments on His (S.W) enemies, who deserve them, as Allah (S.W) sent them to punish HUD's, Saleh's, and Lot's people.

Another duty of the angels is taking the life of the person that Allah (S.W) puts to an end. **"He is the irresistible, (watching) from above over His worshippers, and He sets guardians over you. At length, when death approaches one of you, Our angels take his soul, and they never fail in their duty."** (Holy Quran 6: 61).

“Say: "The Angel of Death, put in charge of you, will (duly) take your souls: then shall ye be brought back to your Lord.” (Holy Quran 32: 11).

The angels love what Allah (S.W) loves, therefore, they love the righteous and pious people and pray and ask Allah (S.W) to forgive them. **“Those who sustain the Throne (of Allah) and those around it Sing Glory and Praise to their Lord; believe in Him; and implore Forgiveness for those who believe: "Our Lord! Thy Reach is over all things, in Mercy and Knowledge. Forgive, then, those who turn in Repentance, and follow Thy Path; and preserve them from the Penalty of the Blazing Fire!”** (Holy Quran 40: 7).

Prophet Mohammad (PBUH) said, ***“While the Muslim is praying, the angels continuously pray and ask Allah (S.W) saying, - Oh Allah forgive him/her and give him/her mercy.”*** [1]

The angels continue to pray and ask for forgiveness for all the believers. Allah (S.W) says, **“and the angels celebrate the Praises of their Lord, and pray for forgiveness for (all) beings on earth: Behold! Verily Allah is He, the Oft-Forgiving, Most Merciful.”** (Holy Quran 42: 5). Those who reject faith and ignore the orders of Allah (S.W) will be subject to the angels curse. **“Those who reject Faith, and die rejecting, on them is Allah's curse, and the curse of angels, and of all mankind.”** (Holy Quran 2: 161).

On the Day of Judgment, the angels will welcome and salute the faithful people in paradise. **“And angels shall enter unto them from every gate (with the salutation). Peace unto you for that ye persevered in patience!**

[1] - Narrated by Al Bukhari (647) and Muslim (649)

Now how excellent is the final home!" (Holy Quran 13: 23 - 24).

On the other hand, the angels will take the criminals and the unfaithful people to Hellfire, which **"Its fuel is Men and Stones, over which are (appointed) angels stern (and) severe, who flinch not (from executing) the Commands they receive from Allah, but do (precisely) what they are commanded."** (Holy Quran 66: 6).

3. Belief in the Divine Holy Books

The messengers mission is to carry the divine guidance to humanity, thus, Allah (S.W) revealed to them His guidance and inspiration, in order to save humanity from its misguidance. Allah (S.W) says, **"Mankind was one single nation, and Allah sent Messengers with glad tidings and warnings; and with them He sent the Book in truth, to judge between people in matters wherein they differed."** (Holy Quran 2: 213).

These Holy Books carry Allah's (S.W) message to humanity, therefore, they contain true guidance and light. Describing the Torah that revealed to Moses (PBUH), Allah (S.W) says, **"It was We who revealed the law (to Moses): therein was guidance and light."** (Holy Quran 5: 44), and regarding the Gospel that revealed to Jesus (PBUH), Allah (S.W) says, **"We sent him the Gospel: therein was guidance and light, and confirmation of the Law that had come before him: a guidance and an admonition to those who fear Allah."** (Holy Quran 5: 46).

Following the orders of Allah (S.W), the Muslim must believe in every revelation that comes from Allah (S.W). **"O ye who believe! Believe in Allah and His Apostle, and the scripture which He hath sent to His Apostle and the scripture which He sent to those before (him). Any who denies Allah, His angels, His Books, His Apostles, and the Day of Judgment, hath gone far, far astray."** (Holy Quran 4: 136) Thus, ignoring and rejecting one of Allah's (S.W) books, is considered rejection of all of His books.

Allah (S.W) orders His messenger Mohammad (PBUH) and the Muslims to believe in these books. Allah (S.W) says, **"Say ye: "We believe in Allah, and the revelation given to us, and to Abraham, Isma'il, Isaac, Jacob,**

and the Tribes, and that given to Moses and Jesus, and that given to (all) prophets from their Lord: We make no difference between one and another of them: And we bow to Allah (in Islam).” (Holy Quran 2: 136) (See also Holy Quran 3: 84).

Allah (S.W) entrusted the previous nations to keep His Books safe from alterations. Allah (S.W) says, **“It was We who revealed the law (to Moses): therein was guidance and light. By its standard have been judged the Jews, by the prophets who bowed (as in Islam) to Allah’s will, by the rabbis and the doctors of law: for to them was entrusted the protection of Allah’s book, and they were witnesses thereto.”** (Holy Quran 5: 44).

These nations did not keep those books safely, thus, these books became subject to alterations and editing. **“There is among them a section who distorts the Book with their tongues: (As they read). You would think it is a part of the Book, but it is no part of the Book; and they say, "That is from Allah," but it is not from Allah: It is they who tell a lie against Allah, and (well) they know it!”** (Holy Quran 3: 78).

Allah (S.W) promised those who alter, edit, and fabricate the Holy Books grieve penalties and punishment on the Day of Judgment. **“Then woe to those who write the Book with their own hands, and then say: "This is from Allah," to traffic with it for miserable price! Woe to them for what their hands do write, and for the gain they make thereby.”** (Holy Quran 2: 79).

“Those who conceal Allah’s revelations in the Book, and purchase for them a miserable profit, they swallow into themselves naught but Fire; Allah will not address them on the Day of Resurrection. Nor

purify them: Grievous will be their penalty." (Holy Quran 2: 174).

Amongst the lost Holy Books was the Gospel[1], which Allah (S.W) revealed to Jesus, the son of Mary (PBUT). **"From those, too, who call themselves Christians, We did take a covenant, but they forgot a good part of the message that was sent them."** (Holy Quran 5: 14).

In order to declare the truth regarding those lost books, Allah (S.W) sent His prophet Mohammad (PBUH) with His final message, revealed the Holy Quran, which also contains light and true guidance, to him (PBUH), and ordered him to invite the people of the book (Jews and Christians) to believe in it. **"O people of the Book! There hath come to you our Messenger, revealing to you much that ye used to hide in the Book, and passing over much (that is now unnecessary). There hath come to you from Allah a (new) light and a perspicuous Book."** (Holy Quran 5: 15).

The Holy Quran is the last revelation from Allah (S.W), confirming the previous books and overwriting them, for, the Holy Quran is highly eloquent, and Allah (S.W) guarantees to keep it free from corruption. **"To thee We sent the Scripture in truth, confirming the scripture that came before it, and guarding it in safety: so judge between them by what Allah hath revealed, and follow not their vain desires, diverging from the Truth that hath come to thee. To each among you have we prescribed a law and an open way."** (Holy Quran 5: 48).

[1] - The book, which Christians have today, is not the Gospel that Allah (S.W) revealed to Jesus (PBUH), but gospels attributed to his disciples and their disciples. These Gospels are personal writings for their authors, in which they wrote the biography of Jesus (PBUH), his mission, and his miracles. These human writings also contain some of Allah's (S.W) revelation to Jesus (PBUH).

Allah (S.W) conferred His graces and blessings upon humanity by revealing His final book that He (S.W) calls the Great Quran, and by the messenger that He sent to humanity. **"Allah did confer a great favour on the believers when He sent among them an apostle from among themselves, rehearsing unto them the Signs of Allah, sanctifying them, and instructing them in Scripture and Wisdom, while, before that, they had been in manifest error."** (Holy Quran 3: 164).

In order that Allah's (S.W) words remain with his creatures, generation after generation, Allah (S.W) will guard His last and final book, the Holy Quran. Allah (S.W) says, **"We have, without doubt, sent down the Message; and We will assuredly guard it (from corruption)."** (Holy Quran 15: 9), and addressing His prophet Mohammad (PBUH), Allah (S.W) says, **"It is for Us to collect it and to promulgate it: But when We have promulgated it, follow thou its recital (as promulgated): Nay more, it is for Us to explain it (and make it clear)."** (Holy Quran 75: 17 - 19).

Thus, the Holy Quran is the only divine book preserved by Allah's (S.W) guarding and protection. **"And indeed it is a Book of exalted power. No falsehood can approach it from before or behind it: It is sent down by One Full of Wisdom, Worthy of all Praise."** (Holy Quran 41: 41 - 42).

One of the ways That Allah (S.W) creates to preserve the Holy Quran is that He (S.W) makes it easy to understand and memorize. Allah (S.W) first revealed the Holy Quran to an illiterate nation, who could neither read nor write, who depended on memory to keep their traditions, history, poetry, and genealogy. **"And We have indeed made the Quran easy to understand and remember: then is there any that will receive admonition?"** (Holy Quran 54: 17).

Furthermore, in order to make it easy for the Prophet (PBUH) and his companions to understand and memorize, Allah (S.W) revealed the Holy Quran gradually over a period twenty-three years.

Prophet Mohammad (PBUH) memorized the Holy Quran, and Allah (S.W) granted him its study with the angel Gabriel (PBUH) every year during the month of Ramadan. Ibn Abbas, the Prophet’s (PBUH) cousin, said, “Allah's (S.W) messenger (PBUH) was the most generous of all people and he used to reach the peak of generosity during the month of Ramadan when he meets the angel Gabriel (PBUH). He (PBUH) used to meet the angel Gabriel (PBUH) every night of Ramadan to study the Holy Quran. He (PBUH) was the most generous person, even more generous than the strong uncontrollable wind (in readiness and haste to do charitable deeds).” [1]

The Holy Quran tells us about Prophet Mohammad’s (PBUH) care to memorize it. Worrying that he might forget some of the words, he (PBUH) used to recite the verses immediately after hearing them from the angel Gabriel (PBUH). Hence, Allah (S.W) relieved and comforted him (PBUH) by telling him that Allah’s (S.W) guarding and protection preserve the Holy Quran. Allah (S.W) says**, “Be not in haste with the Quran before its revelation to thee is completed, but say, "O my Lord! Advance me in knowledge.”**(Holy Quran 20:114), and says, **“Move not thy tongue concerning the (Quran) to make haste therewith. It is for Us to collect it and to promulgate it.”** (Holy Quran 75:16 - 17).

Prophet Mohammad (PBUH) taught the Holy Quran to his companions, and they used to teach it to the new reverted

[1] - Narrated by Al Bukhari (1902) and Muslim (2308)

Muslims. Obada bin Assamit, the Prophet's (PBUH) companion, said, "When a new Muslim came to the Prophet (PBUH) and he (PBUH) was busy, he (PBUH) used to ask one of us to teach him/her the Holy Quran." [1]

The Prophet's (PBUH) companions used to follow up daily, with great concern, on the new revelation. Omar bin Al Khattab (May Allah (S.W) be pleased with him) said, "We, me and my neighbor, were in Omaya bin Zaid's area, which is a high place in the city. We used to take turns in descending to meet the Prophet (PBUH). If it was my turn, and there was a new revelation, I will tell him, and if it was his turn, he will do the same." [2]

Prophet Mohammad (PBUH) continuously encouraged the companions to study the Holy Quran. Encouraging and increasing their desire to study the Holy Quran, he (PBUH) said, ***"The best amongst you is he, who study the Quran and teaches it."*** [3]

He (PBUH) also told them that, ***"When the Muslim enters the Paradise, he/she will be asked to read the Quran and move up to a higher place in it. he/she will read and start to go up, a higher degree in each verse, until he/she finishes what he/she had memorized."*** [4]

Reading the Holy Quran and memorizing it are among the best forms of worship. Prophet Mohammad (PBUH) said, ***"The Muslim, who is skilled in reading the Holy Quran will be with the honorable, pious and just angels, and the one , who reads it facing problems with the words pronunciation, will have double reward.'*** [5]

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[1] - Narrated by Ahmad (22260)
[2] - Narrated by Al Bukhari (89) and Muslim (89)
[3] - Narrated by Al Bukhari (5027)
[4] - Narrated by Ibn Majah (3780)
[5] - Narrated by Al Bukhari (4937) and Muslim (798)

They also used to memorize the chapters, study them, and learn the meanings of the words; therefore, there were hundreds of reciters, some of them memorized the entire Holy Quran during the life of the Prophet (PBUH).

Qutada, the Prophet's (PBUH) companion, asked Anas Bin Malik, the Prophet's (PBUH) servant, "Who had gathered the Holy Quran during the Prophet's (PBUH) life? He replied, "Four men, who were all from the Supporters, Obai Bin Kaab, Moath Bin Jabal, Zaid Bin Thabit, and Abu Zaid."[1]

Among women who memorized the Holy Quran, was Om waraqah, the daughter of Abdullah Bin Al Harith Al Ansary, and the Prophet (PBUH) ordered her to lead her family in prayer. [2]

The Holy Quran was passed on from groups to groups during each generation, and it is as Allah (S.W) describes it to His messenger (PBUH) in a Divine Hadeeth, which are the words that the Prophet (PBUH) recite from his Lord's (S.W) words. ***"Revealing to you a Book that cannot be washed with water, which you can read it awake and asleep."*** [3]

Ibn Al Jarzi said, "Memorizing the Holy Quran depends on hearts and mind and not on writing and books. This is the honorable distinction from Allah (S.W) to the Muslims.. Allah (S.W) tells us that the Holy Quran does not need a piece of paper, which can be washed, to be reserved, but it is as He (S.W) describes His Muslim nation as, "Their guidance and good news are in their hearts." [4]

In order to know the number of the companions who memorized the entire Holy Quran, it is sufficient to mention

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[1] - Narrated by Al Bukhari (5003) and Muslim (2465)
[2] - Narrated by Abu Dawood (591) and Ahmad (26739)
[3] - Narrated by Muslim (2865)
[4] - Al Nashr (1 / 6) , At Tabarani (9903) and Al Baihaqe in "Dalael Annobowa" (343)

that seventy of them were killed on BE'R Mauona Day. Anas Bin Malik, the Prophet's (PBUH) servant, said, "One day, a group of people came to the Prophet (PBUH) and said, 'send to us some men who are able to teach us the Quran.' The prophet (PBUH) sent seventy men, whose titles were (The reciters), all from the Supporters, to them. On their way to do the mission, that group betrayed the Prophet (PBUT) and killed these reciters." [1]

After the death of the prophet (PBUH), many of the companions, who memorized the Holy Quran, were killed in the Yamama War. Thus, Omar Bin Al khattab was worried that some of the verses of the Holy Quran may be lost. Therefore, he said to Abu Bakr, the successor of the Prophet (PBUH), "The killing of the reciters was increased on the Yamama Day, and am worried that it may spread further to more reciters." [2]

This was also a reason for the companions to rush to gather the Holy Quran in one written book during the time of Abu Bakr. This collection was for the chapters, which were written during the Prophet's (PBUH) time. Othman Bin Affan, the Prophet's companion and the third Muslim Caliph, said, "Each time, when verses of the Holy Quran revealed, the Prophet (PBUH) called some men, who used to write for him (PBUH) and said, ***"Put this verse in this specific place."*** [3]

The companions used to write every revelation regardless of its length, in one night, they wrote the sixth chapter of the Holy Quran (Al Anaam), which is considered one of the longest chapters of the Holy Quran and was revealed in one time in Makkah, except for six verses. Ibn Abbas said, "It

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[1] - Narrated by Muslim (677)
[2] - Narrated by Al Bukhari (4986)
[3] - Narrated by Abu Dawood (786) and At Termethy (3086)

was revealed in one night, and they wrote it in the same night, except six verses, which was revealed in Madina." [1]

Prophet Mohammad (PBUH) was concerned about the written revealed verses, he (PBUH) used to ensure the accuracy of them after the companions wrote them. Zaid Bin Thabit, the Prophet's (PBUH) companion and the Holy Quran writer, said, "I used to write the revealed verses while the Prophet (PBUH) dictated to me until I finish, then he (PBUH) will ask me to read it. If I read and there was any mistake, he (PBUH) will correct it." [2]

In order to avoid the mixture between his words and the Holy Quran, he (PBUH) ordered his companions saying: ***"Do not write from me except the Quran, if anyone did so, delete it."*** [3]

The Prophet (PBUH) died before collecting the Holy Quran in one book. The revelation writer, Zaid Bin Thabit, said, "The Prophet (PBUH) died before the collecting of the Holy Quran (in one book)." [4]

Al Khattabi, one of the Muslim scholars, said, "The reason that the Prophet (PBUH) did not put the Holy Quran in one book until that time, is that he (PBUH) was expecting any changes in laws or reading. When the revelation stopped with his death (PBUH), Allah (S.W) guided the Muslim Caliphs to do so, fulfilling His (S.W) grant to reserve the Holy Quran from any kind of corruption. The first who did that was Abu Bakr, whit the suggestion of Omar." [5]
After the Prophet's (PBUH) death, the Apostasy Wars began, and the Yamama War was the worst among them,

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[1] - Narrated by Ibn Al Jawzy in "Zad Al Maseer" (1/3) and Al Qasemy in "Mahasen Attaweel" (6/ 446)
[2] - Narrated by At Tabarani in "Al Awsat" (1985)
[3] - Narrated by Muslim (3004)
[4] - Narrated by Adeer Aqooly, attributed to Zaid bin Haretha, according to Assoyooty in "Aletqan fe Olom el Quran" (! / 164)
[5] - Aletqan fe Olom el Quran, Assoyooty (! / 164)

for, nearly one thousand of the Prophet's (PBUH) companions, including many who memorized the Holy Quran, were killed. Thus, Omar Bin Al KHattab, went to see Abu Bakr, the first Muslim Caliph, suggesting to collect and gather the Holy Quran in one book, worrying that some of it would be lost.

The Caliph agreed, and appointed a committee led by the writer and the memorizer of the Holy Quran, the youth Zaid Bin Thabit, who told us the story in details.

He said, "Abu Bakr told me the killing of reciters on the Yamama Day, and Omar was with him. He said, that Omar came to him suggesting collecting and gathering the Holy Quran in one book, worrying that some of it would be lost unless we collect it. Abu Bakr continued, "How can I do something that the Prophet himself did not do?" Omar said, "I swear that it is a good thing to do." Omar continued to talk to me about this issue until Allah (S.W) guided me to accept, and to see this issue as Omar saw. Then, Abu Bakr told me, "You (Zaid) are young, wise, and matured, and we have nothing to accuse you with, you were the revelation writer, follow the trace of what was written, and collect them.

I swear by Allah (S.W) that it was easier for me if he asked me to remove a mountain. I said, "How can you ask me to do something that the Prophet himself did not do?" Abu Bakr said, "I swear that it is a good thing to do." Then I took long thought about it until Allah (S.W) guided me to accept, as Omar and Abu Bakr.

I started to collect the Holy Quran from codex, leaves, and from the memories of men, until I found two verses of Attawba chapter (chapter 9) with Khozaimah Alansari, which I did not find them (written) with anyone else.

The written collection of the Holy Quran, which I completed, was with Abu Bakr until he died, then with Omar until he died , then with Hafsa, Omar's daughter." [1]

Another report in this regard shows the method that Zaid followed in this collection of the Holy Quran chapters. He did not depend on his memory or the other companions' memory; instead, he searched for the written verses of the Holy Quran, which must be confirmed by two witnesses that it was written in front of the Prophet (PBUH).

Yahya Bin Abdul Rahman Bin Hateb said, "Omar Bin Al Khattab delivered a speech. He (Omar) said, "Whosoever had wrote any verses of the Quran in front of the Prophet (PBUH) bring it forth to us" He did not accept any of then unless with two witnesses." [2]

Abu Shama Al Maqdesi, a Muslim scholar said, "Their purpose of asking for two witnesses is that they did not want to consider except what was written in front of the Prophet (PBUH) and not from memory only. That is why he (Zaid) said, "I did not find them with anyone else" meaning that I did not find them written with anyone else, for, he did not accept verses from memory only." [3]

In this way, the committee completed the task of collecting what was written during the Prophet's (PBUH) time, supported by two witnesses.

During Othman's time, (May Allah (S.W) be pleased with him) he ordered a committee to be formed, lead by four people, who had memorized the Holy Quran,[4] to rewrite

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[1] - Narrated by Al Bukhari (4679)

[2] - Narrated by Ibn Aby Dawood in "Al Masahef" (33)

[3] - Aletqan fe Olom el Quran, Assoyooty (! / 167) and "Fateh Albary" (8/630)

[4] - The number of the members of this committee increased later to twelve men, who were the Prophet's (PBUH) companions.

what had been collected during Abu Bakr's time (May Allah (S.W) be pleased with him). The committee started to write the Holy Quran following the tongue of Qoraish.

Hothaifa, a companion of the Prophet (PBUH) said, "Othman sent to Hafasa asking for the codex of the Holy Quran, to rewrite it then we will return it back to you, and she agreed. Othman ordered Zaid Bin Thabit, Abdullah Bin Azzubair, Saeed Bin Al Aas, and Abdurrahman Bin Al Harith Bin Hesham, and told them, "If you argue with Zaid about the pronunciation of any word, write it following the tongue of Qoraish, for it was revealed with it. [1]

Attarmethy, one of the prominent Muslim scholars reported that, these four writers argued about the pronunciation of one word (Taboot). The three Quraishees, Abdullah, Saeed, and Abdurrahman insisted that the word is 'Taboot', Zaid insisted that it is (Tabooh), even though both words have the same meaning. When they asked Othman, he asked them to follow the tongue of Quraish. [2]

The committee completed writing seven copies of the Holy Quran, and a copy was sent to each of the Muslim countries, in order that Muslims adjust there reciting accent according to it. Othman (May Allah (S.W) be pleased with him) ordered anyone, who had a different copy of the Holy Quran, to burn it. [3]

Othman (May Allah (S.W) be pleased with him) had a few reasons to call for burning the other copies of the Holy Quran. First, some of these copies may have been written before the last review of the revelation during the last year of the Prophet's (PBUH) life. Secondly, some of these copies may have had some inserts added or missed words. Thirdly,

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[1] - Narrated by Al Bukhari (3506)
[2] - Narrated by At Termethy (3104)
[3] - Narrated by Al Bukhari (4988)

the companion’s copies differed in the chapters’ arrangement, the arrangement of Ali’s (May Allah (S.W) be pleased with him) copy, for instance, was according to the date of the chapter’s or the verse’s revelation.

The companions followed Othman’s order and burned their copies, and they all agreed that this was the right decision.

Ali Bin Abi Talib, The Prophet’s (PBUH) cousin and the forth Muslim Caliph (May Allah (S.W) be pleased with him) said, “O people, say nothing wrong about Othman ordering to Burn the Quran unauthorized copies. I swear that what he has done is right and with our awareness and knowledge, and if I was the leader I would willingly do the same.’ [1]

Mosab Bin Saad, The Prophet’s (PBUH) companion, (May Allah (S.W) be pleased with him) said, “I was there when Othman ordered to burn the unauthorized copies of the Holy Quran, and no one accused him that doing that was wrong.”[2]

The obedience and the action of the companions to Othman’s order, was confirmation that his decision was correct. If that decision was wrong, they would revolt against him, as some of them did when he appointed some of his relatives as rulers of some Muslim counties.

It is also well known that Othman (May Allah (S.W) be pleased with him) did not investigate who had burned his copy and who had not, but the Muslims did burn them willingly.

Thus, the Holy Quran was documented in writing, beside its instillation in the memory of many of the Prophet’s (PBUH)

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[1] - Narrated by Ibn Aby Dawood in “Almasahef” (77)
[2] - Narrated by Al Bukhari in “Khalq Afaal Elebad” (161) and Al Qasem bin Salam in “Fadael Al Quran (460)

companions. The Muslim nation inherited the text of the Holy Quran generation after generation, thousands of them in each generation memorize it entirely, and it reaches us free from any kind of alteration, change, shortage, or addition.

4. Belief in the Prophets

In order that Allah (S.W) conveys His message to humanity, He (S.W) chose the best among men to be His messengers. Allah (S.W) gave His messengers the duty of informing people about their religion and telling them what He (S.W) requires humanity to do. The messengers give glad tidings to whosoever believes and obey them, as well as warn whosoever disbelieve and disobey. **“Apostles who gave good news as well as warning, that mankind, after (the coming) of the apostles, should have no plea against Allah: For Allah is Exalted in Power, Wise.”** (Holy Quran 4:165).

With these messengers, Allah’s (S.W) plea stands against man. Prophet Mohammad (PBUH) said, ***“Allah (S.W) accepts the excuse from His (S.W) servants (if they were not informed), therefore, He (S.W) revealed the Books and sent the prophets.”*** [1]

The messengers and the prophets were so many, for, Allah (S.W) sent a prophet or a messenger to every nation. **“And there never was a people, without a Warner having lived among them (in the past).”** (Holy Quran 35:24).

The Holy Quran and the tradition of Prophet Mohammad (PBUH) mention some of the prophets and the messengers’ names, and they are ADAM, NOAH, HOUD, SALEH, SHOAIB, ABRAHAM, LOT, ISHMAEL, ISAAC, JACOB, IDREES, THO ELKEFL, DAVID, SOLOMON, AYOOB, JOSEPH, YONUS, MOSES, AARON, JOUSHUA, ELIAS, EALIA, ZACHARIA, JOHN, JESUS, and MOHAMMAD. May peace and Allah’s (S.W) mercy be upon all of them.

[1] - Narrated by Muslim (2760)

There are many other prophets and messengers, whom the Holy Quran did not mention. **"Of some apostles We have already told thee the story; of others We have not."** (Holy Quran 4:164).

All these prophets (PBUT) were human, subject to all human bodily needs like food, drink. They also were subject to sickness, and the divine fate like death and dilemmas. They are distinctive, different from other humans only by the prophet-hood and its spiritual light and fragrance. **"Before thee, also, the apostles We sent were but men, to whom We granted inspiration: If ye realize this not, ask of those who possess the Message. Nor did We give them bodies that ate no food, nor were they exempt from death."** (Holy Quran 21:7 -8).

They (PBUT) also have no power except what Allah (S.W) gives them. **"Their apostles said to them: "True, we are human like yourselves, but Allah doth grant His grace to such of his servants as He pleases. It is not for us to bring you an authority except as Allah permits. And on Allah let all men of faith put their trust."** (Holy Quran 14:11).

Allah (S.W) supported His prophets and messengers (PBUT) with evidence to prove their prophet-hood to their people. Prophet Mohammad (PBUH) said, "***"Each prophet was given signs that sufficient for his people to believe, my sign is a revelation that Allah (S.W) revealed to me, thus, I wish that my followers will out number theirs in the Day of Judgment.*"** [1]

Among their characteristics (PBUT) is that they tolerate problems, tribulations, adversities, and difficulties in order to complete their duties. **"(It is the practice of those) who preach the Messages of Allah, and fear Him, and**

[1] - Narrated by Al Bukhari (4981) and Muslim (152)

fear none but Allah. And enough is Allah to call (men) to account.” (Holy Quran 33:39).

They also do not ask or require any benefit or reward from people in return for delivering Allah’s (S.W) message. Noah (PBUH) said to his people, **“And O my people! I ask you for no wealth in return: my reward is from none but Allah.”** (Holy Quran 11:29) and Allah (S.W) ordered Prophet Mohammad (PBUH) to tell humanity the same. **“Say: "No reward do I ask of you for it but this: that each one who will may take a (straight) Path to his Lord.”** (Holy Quran 25:57).

The prophets and messengers (PBUT) are of high morals and characteristics, therefore, Allah (S.W) ordered Prophet Mohammad and the men of faith after him to emulate and take them as an example. After mentioning the names of twelve messengers, Allah (S.W) says, **“These were the men to whom We gave the Book, and authority, and prophet-hood: if these (their descendants) reject them, Behold! We shall entrust their charge to a new people who reject them not. Those were the (prophets) who received Allah's guidance: Copy the guidance they received.”** (Holy Quran 6:89 - 90).

Prophet Mohammad (PBUH) obeyed Allah’s (S.W) order, followed the guidance he received, and followed the previous messengers’ path, therefore, Allah (S.W) gave him high esteem and made him a good example for humanity. **“Ye have indeed in the Apostle of Allah a beautiful pattern (of conduct) for any one whose hope is in Allah and the Final Day, and who engages much in the Praise of Allah.”** (Holy Quran 33:21).

The basis of all the messengers’ and the prophets’ messages is one, which is to worship Allah (S.W) and no other, **“Not an apostle did We send before thee without this inspiration sent by Us to him: that**

there is no god but I; therefore worship and serve Me.” (Holy Quran 21:25) and the essence of their religion is the same. **“The same religion has He established for you as that which He enjoined on Noah - which We have sent by inspiration to thee - and that which We enjoined on Abraham, Moses, and Jesus: Namely, that ye should remain steadfast in religion, and make no divisions therein.”** (Holy Quran 42:13).

Therefore, the Muslim must believe in all prophets and messengers (PBUT) without distinction, and to disbelieve in one of them, is to disbelieve in all of them, in their sender (Allah (S.W)), and in the one message that they convey. **“The Apostle believeth in what hath been revealed to him from his Lord, as do the men of faith. Each one (of them) believeth in Allah, His angels, His books, and His apostles. "We make no distinction (they say) between one and another of His apostles." And they say: "We hear, and we obey: (We seek) Thy forgiveness, our Lord, and to Thee is the end of all journeys.”** (Holy Quran 2:285).

“Those who deny Allah and His apostles, and (those who) wish to separate Allah from His apostles, saying: "We believe in some but reject others": And (those who) wish to take a course midway. They are in truth (equally) unbelievers; and we have prepared for unbelievers a humiliating punishment.” (Holy Quran 4:150 -151).

There are three ways that Allah (S.W) inspires His messengers and prophets (PBUT), by direct speech, as when Allah (S.W) spoke to Moses (PBUH) in the Holy Valley, by inspiration that Allah (S.W) instills in the prophet’s heart and by the angel of Allah (S.W) who, either appears in human form or in his real form. **“It is not fitting for a man that Allah should speak to him except by inspiration, or from behind a veil, or by the sending**

of a messenger to reveal, with Allah's permission, what Allah wills: for He is Most High, Most Wise." (Holy Quran 42: 51).

Even though all prophets are of high morals and esteemed characteristics, they have different ranks and degrees. **"Those apostles We endowed with gifts, some above others: To one of them Allah spoke; others He raised to degrees (of honor); to Jesus the son of Mary We gave clear (Signs), and strengthened him with the holy spirit."** (Holy Quran 2: 253).

The best in degree among them (PBUT) are the messengers of inflexible purpose, and they are five messengers, **"And remember We took from the prophets their covenant: As (We did) from thee: from Noah, Abraham, Moses, and Jesus the son of Mary."** (Holy Quran 33: 7) and Allah (S.W) ordered Prophet Mohammad (PBUH) to tolerate and to be patient in delivering the message, following the previous messengers pattern. **"Therefore patiently persevere, as did (all) apostles of inflexible purpose."** (Holy Quran 46: 35).

The highest rank and degree is for the final prophet, whom Allah (S.W) sent to all people, and he is Mohammad the son of Abdullah (PBUH). Describing his rank, Prophet Mohammad (PBUH) said, ***"I am the chief of the children of Adam on the Day of Judgment."*** and in another record he (PBUH) said, ***"With no pride, I am the chief of the children of Adam on the Day of Judgment."*** Meaning that I have no pride in saying that, I am just telling what Allah (S.W) gave me. [1]

In order to avoid preference between prophets, Prophet Mohammad (PBUH) said, ***"Do not consider me better***

[1] - narrated by Muslim (2278), At Termethy (1348), Ibn Majah (4308) and Ahmad (2542)

than Moses, for, people will resurrect on the Day of Judgment and I will be among them. I will be the first who wakes up, and I will see Moses setting near Allah's (S.W) throne, and I do not know whether he was among the resurrected, or he was among those whom Allah (S.W) excluded. [1]

[1] - Narrated by Al Bukhari (2411) and Muslim (2373)

5. Belief in the Day of Judgment

Allah (S.W) created man on earth to build it according to His Law and guidance. When this earth perishes, Allah (S.W) will gather everyone on a new day, which is the Day of Judgment. Allah (S.W) will judge every human according to his own deeds and behavior, and that is the perfect justice and wisdom of Allah (S.W), otherwise, the believer and disbeliever, the obedient and the disobedient would be equal and the same, and this is far from Allah’s (S.W) justice and wisdom. **“Did ye then think that We had created you in jest, and that ye would not be brought back to Us (for account)? Therefore exalted be Allah, the King, the Reality: there is no god but He, the Lord of the Throne of Honor!”** (Holy Quran 23: 115 - 116).

The Holy Quran proves beyond doubt the possibility of the resurrection, and responds to those who doubt its occurrence. This doubt comes from their lack of knowledge about the great power of Allah (S.W). **“They say: "What! when we are reduced to bones and dust, should we really be raised up (to be) a new creation? Say: "(Nay!) be ye stones or iron, "Or created matter which, in your minds, is hardest (to be raised up),- (Yet shall ye be raised up)!" then will they say: "Who will cause us to return?" Say: "He who created you first!”** (Holy Quran 17: 49 - 51).

Allah (S.W) gives those who doubt the resurrection sound reasons that make it comprehensible to their minds. Allah (S.W) says, **“And he makes comparisons for Us, and forgets his own (origin and) Creation: He says, "Who can give life to (dry) bones and decomposed ones (at that)? Say, "He will give them life Who created them for the first time! for He is Well-versed in every kind of creation! The same Who produces for you fire out of the green tree, when behold! ye kindle therewith (your own fires)! Is not**

He Who created the heavens and the earth able to create the like thereof?" - Yea, indeed! for He is the Creator Supreme, of skill and knowledge (infinite)! Verily, when He intends a thing, His Command is, "be", and it is! So glory to Him in Whose hands is the dominion of all things: and to Him will ye be all brought back." (Holy Quran 36: 78 - 83).

The resurrection includes all humanity, the believers and the disbelievers. **"And We shall gather them, all together, nor shall We leave out any one of them."** (Holy Quran 18: 78 - 83) There is no escape on that day, as Allah (S.W) says, **"Wherever ye are, Allah will bring you Together."** (Holy Quran 18: 148).

No one knows the time of the Day of Judgment except Allah (S.W). Allah (S.W) says, **"Verily the knowledge of the Hour is with Allah (alone). It is He Who sends down rain, and He Who knows what is in the wombs. Nor does any one know what it is that he will earn on the morrow: Nor does any one know in what land he is to die. Verily with Allah is full knowledge and He is acquainted (with all things)."**(Holy Quran 31: 34).

When Allah (S.W) wills for the life on earth to end, the rule and the system of the universe will change and become unstable, many frightening aspects will occur, and then will come the Day of Judgment. **"One day the earth will be changed to a different earth, and so will be the heavens and (men) will be marshaled forth, before Allah, the One, the Irresistible."** (Holy Quran 14: 48).

"When the sun (with its spacious light) is folded up; when the stars fall, losing their lustre; When the mountains vanish (like a mirage); when the she-camels, ten months with young, are left untended; When the wild beasts are herded together (in the human habitations); When the oceans boil over

with a swell; When the souls are sorted out, (being joined, like with like); When the female (infant), buried alive, is questioned -For what crime she was killed; When the scrolls are laid open; When the world on High is unveiled.” (Holy Quran 81: 1- 11).

The Day of Judgment will begin with two actions, which are two trumpet sounds, people will die at the first one, and they will rise up to life again at the second. Allah (S.W) says, **“The Trumpet will (just) be sounded, when all that are in the heavens and on earth will swoon, except such as it will please Allah (to exempt). Then will a second one be sounded, when, behold, they will be standing and looking on!”** (Holy Quran 39: 68).

“The trumpet shall be sounded, when behold! from the sepulchers (men) will rush forth to their Lord! They will say: "Ah! Woe unto us! Who hath raised us up from our beds of repose?"... (A voice will say:) "This is what (Allah) Most Gracious had promised. And true was the word of the apostles! It will be no more than a single Blast, when lo! they will all be brought up before Us! Then, on that Day, not a soul will be wronged in the least, and ye shall but be repaid the meeds of your past Deeds. (Holy Quran 36: 51 - 54).

After Allah (S.W) gathers all people, He (S.W) orders that each person receive his deeds record, in order that he/she can see what he/she has done, the good and evil, for, the Day of Judgment is the day of Allah’s (S.W) justice and punishment.

The Holy Quran describes how the records will fly to the hands of people on that day. Full of joy and happiness, the people of faith will receive their records in their right hands, and full of regret and sorrows, the disbelievers will receive their records in their left hands. Allah (S.W) says, **“Then he**

that will be given his Record in his right hand will say: "Ah here! Read ye my Record! "I did really understand that my Account would (One Day) reach me! And he will be in a life of Bliss, In a Garden on high, The Fruits whereof (will hang in bunches) low and near. Eat ye and drink ye, with full satisfaction; because of the (good) that ye sent before you, in the days that are gone!" (Holy Quran 69: 19 - 24).

"And he that will be given his Record in his left hand, will say: "Ah! Would that my Record had not been given to me! And that I had never realized how my account (stood)! "Ah! Would that (Death) had made an end of me! Of no profit to me has been my wealth! My power has perished from me!"(Holy Quran 69: 25 - 29).

These records contain every single deed and action that the person did. **"On that Day will men proceed in companies sorted out, to be shown the deeds that they (had done). Then shall anyone who has done an atom's weight of good, see it! And anyone who has done an atom's weight of evil, shall see it."** (Holy Quran 99: 6 - 8).

"And the Book (of Deeds) will be placed (before you); and thou wilt see the sinful in great terror because of what is (recorded) therein; they will say, "Ah! woe to us! what a Book is this! It leaves out nothing small or great, but takes account thereof!" They will find all that they did, placed before them: And not one will thy Lord treat with injustice." (Holy Quran 18: 49).

Then, Allah (S.W) will judge the people, **"And Allah is quick in account"** (Holy Quran 2: 202), and there will be a scale that does not consider the height or the weight of a person, but it is a just scale that considers the person's

deeds. Prophet Mohammad (PBUH) said, ***"The huge and fat person (who has no good deeds) will go to the deeds Scale on the Day of Judgment but he/she will not weigh as a wing of a mosquito. Read if you wish,*** **"They are those who deny the Signs of their Lord and the fact of their having to meet Him (in the Hereafter): vain will be their works, nor shall We, on the Day of Judgment, give them any weight."** (Holy Quran 18: 105). [1]

This scale is a sign of Allah's (S.W) absolute justice and knowledge, for, it weighs the small and the big deeds. **"We shall set up scales of justice for the Day of Judgment, so that not a soul will be dealt with unjustly in the least, and if there be (no more than) the weight of a mustard seed, We will bring it (to account): and enough are We to take account."** (Holy Quran 21: 47).

Then comes the result, **"Then, he whose balance (of good deeds) will be (found) heavy, Will be in a life of good pleasure and satisfaction. But he whose balance (of good deeds) will be (found) light, Will have his home in a (bottomless) Pit."** (Holy Quran 101: 6 - 9).

Good and welfare deeds are among the aspects that increase the weight in one's scale on the Day of Judgment. Among these deeds are the remembrance with continuous praise and glorifying Allah (S.W).

Prophet Mohammad (PBUH) said, ***"There are two sentences, which are easy to mention, heavy in the scale of deeds, and the most merciful (Allah S.W) loves***

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[1] - Narrated by Al Bukhari (4729) and Muslim (2785)

them; praise to Allah the great, praise to Allah with glory." [1]

Being patient, and continuously declaring the oneness of Allah (S.W), His greatness (S.W), and thanking His generosity also will increase the weight in one's scale on the Day of Judgment. Prophet Mohammad (PBUH) said, ***"The sentences, glory to Allah (S.W), praise and thanks to Allah (S.W), there is no God but Allah (S.W), and Allah (S.W) is the Greater above all, and being patient when one looses his righteous son or daughter, are so heavy in the deeds scale."*** [2]

The heaviest deed in that scale is to have high morals. Prophet Mohammad (PBUH) said, ***"There is nothing heavier in the scale of deeds more than high morals."*** [3]
The Pathway (Bridge) will be set on top of the Hellfire; it is a bridge, that everyone has to pass through, and the easiness of passing over it depends on the person's faith and good deeds. The happy person is the one who can pass to reach Paradise, and the miserable person is the one who fall into the Hellfire.

Prophet Mohammad (PBUH) said, ***"The Pathway (Bridge) will be set on top of the Hellfire… In the Hellfire there are many anchors like a hard thorns, no one besides Allah (S.W) knows how big they are, will hunt people according to their own deeds."*** [4]

The disbelievers and the Muslim sinners, whose evil deeds are more than his/her good deeds, will go to the hellfire. The disbelievers will remain there forever, and the Muslims will exit when they are clean of their sins. **"But those who reject Faith and belie Our Signs, they shall be**

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[1] - Narrated by Al Bukhari (6406) and Muslim (2694)
[2] - Narrated by Ahmad (15235)
[3] - Narrated by At Termethy (2002), Abu Dawood (4799) and Ahmad (26971)
[4] - Narrated by Al Bukhari (7438) and Muslim (182)

companions of the Fire; they shall abide therein.” (Holy Quran 2: 39).

Allah (S.W) describes the pain, the regret and the punishment of those who reject faith and disbelieve. **“But those who reject (Allah) - for them will be the Fire of Hell: No term shall be determined for them, so they should die, nor shall its Penalty be lightened for them. Thus do We reward every ungrateful one! Therein will they cry aloud (for assistance): "Our Lord! Bring us out: we shall work righteousness, not the (deeds) we used to do!" - "Did We not give you long enough life so that he that would should receive admonition? and (moreover) the warner came to you. So taste ye (the fruits of your deeds): for the wrong-doers there is no helper.”** (Holy Quran 35: 36 - 37).

In order that the people, who enter Hellfire, have a continuous punishment and suffering, Allah (S.W) will create the means that necessary to achieve that. Allah (S.W) says, **“Those who reject our Signs, We shall soon cast into the Fire: as often as their skins are roasted through, We shall change them for fresh skins, that they may taste the penalty: for Allah is Exalted in Power, Wise.”** (Holy Quran 4: 56).

The Holy Quran describes scenes of the punishment the people who enter hellfire, in order that each person on earth knows about it. **“But those who deny (their Lord), for them will be cut out a garment of Fire: over their heads will be poured out boiling water. With it will be scalded what is within their bodies, as well as (their) skins. In addition there will be maces of iron (to punish) them. Every time they wish to get away therefrom, from anguish, they will be forced back therein, and (it will be said), "Taste ye the Penalty of Burning!”** (Holy Quran 22: 19 -22).

Prophet Mohammad (PBUH) told about the least punishment for the people who enter hellfire, in which there is a clear warning for anyone who wishing to hear. He (PBUH) said, ***"The least punishment for the people who enter hellfire is the one who has two shoes and two billhooks of fire, of which his/her brain will boil as boiling water. This person will feel and think that he/she is having the worst punishment, in fact, he/she is having the least."*** [1]

On the other hand, the righteous and the true believers will be in great happiness, blossoming joy, and an oasis of fragrant like a sweet Basil. Allah (S.W) says, **"But give glad tidings to those who believe and work righteousness, that their portion is Gardens, beneath which rivers flow. Every time they are fed with fruits therefrom, they say: "Why, this is what we were fed with before," for they are given things in similitude; and they have therein companions pure (and holy); and they abide therein (for ever)."** (Holy Quran 2: 25).

The ease and comfort of the Paradise are indescribable, far from comparison with any earthly concept, and there is nothing in this world gives the feelings like them. Nothing in our universe is similar to things in Paradise except by name, but the reality of them is completely different. Prophet Mohammad (PBUH) reported Allah (S.W) divine words, which describe the Paradise. He (S.W) says, ***"I have prepared for my righteous servants, things of which no eye had ever seen, no ear had ever hear, and had never imagined or conceive by humans. Read if you want,*** **"Now no person knows what delights of the eye are kept hidden (in reserve) for them - as a reward for**

[1] - Narrated by Al Bukhari (6561) and Muslim (213)

their (good) deeds." (Holy Quran 32: 17). [1]

Besides, there are many rivers, of pure, tasty and delicious drinks, many types of fruit, and whatsoever one may desire or fancy in Paradise. **"(Here is) a Parable of the Garden which the righteous are promised: in it are rivers of water incorruptible; rivers of milk of which the taste never changes; rivers of wine, a joy to those who drink; and rivers of honey pure and clear. In it there are for them all kinds of fruits; and Grace from their Lord."** (Holy Quran 47: 15).

"The Companions of the Right Hand, what will be the Companions of the Right Hand? (They will be) among Lote-trees without thorns, Among Talh trees with flowers (or fruits) piled one above another, In shade long-extended, By water flowing constantly, And fruit in abundance, Whose season is not limited, nor (supply) forbidden, and on Thrones (of Dignity), raised high." (Holy Quran 56: 27 - 34).

Prophet Mohammad (PBUH) gave glad tidings to the people, who enter Paradise that, ***"not only that the person will never feel bored, his/her clothes will never spoiled, and he/she will never grow old"*** [2], but also will not need the earthly body functions. He (PBUH) said, ***"The people who enter Paradise will not spit, expectorate, or defecate. Their food plates are made of gold, their combs are of silver and gold, they enjoy the best of fragrances, their sweat is Musk, each man will have two wives, who are so radiant and gorgeous and he can see the marrow of their bones. The people who enter Paradise will never argue or have hatred, their hearts***

[1] - Narrated by Al Bukhari (3244) and Muslim (2824)
[2] - Narrated by Muslim (2836)

unites as one, praising and glorifying Allah (S.W) day and night.” [1]

Another great grace for the people who enter Paradise is that the life in Paradise is eternal, for, Paradise is the place of continuous comfort that will never finish or stop. **“Those who have faith and do righteous deeds, they are the best of creatures. Their reward is with Allah: Gardens of Eternity, beneath which rivers flow; they will dwell therein for ever; Allah well pleased with them, and they with Him: all this for such as fear their Lord and Cherisher.”** (Holy Quran 98: 7 - 8).

In addition, Prophet Mohammad (PBUH) said, ***“A caller, will proclaim that, you will remain healthy and hygienic and will never have any disease. You will remain alive and never die; you will remain young and will never grow old. You will remain excited and never get bored, and these are Allah (S.W) words when He (S.W) says***, **“And they shall hear the cry: "Behold! the garden before you! Ye have been made its inheritors, for your deeds (of righteousness).”** (Holy Quran 7: 43). [2]

The greatest comfort and immeasurable pleasure that the people who enter Paradise will have, is seeing the Lord and cherisher, the Highest above all, Allah (S.W). These people had worshipped Allah (S.W) on earth without seeing him, conferring His great favor on them He (S.W) will appear to them. **“Some faces that Day, will beam (in brightness and beauty); Looking towards their Lord.”** (Holy Quran 75: 22 - 23).

Believing in the Day of Judgment has a great role in rectifying and correcting the Muslim’s behavior, who is longing for Allah’s (S.W) love and pleasure and fear His

[1] - Narrated by Al Bukhari (3245) and Muslim (2834)
[2] - Narrated by Muslim (2837)

punishment. Thus, he/she will follow Allah's (S.W) orders with the assurance that whatever he/she does in this life, he/she will find in the hereafter, and following Allah's (S.W) orders is a means of his/her eternal happiness. **"On that Day will men proceed in companies sorted out, to be shown the deeds that they (had done). Then shall anyone who has done an atom's weight of good, see it! And anyone who has done an atom's weight of evil, shall see it."** (Holy Quran 99: 6 - 8).

6 – Belief in fate and foreordination

The sixth pillar of faith in Islam is to believe in Allah's (S.W) fate and foreordination, and to believe that whatever happens in this universe, good or bad, is happening by the foreordination of Allah (S.W), and that Allah (S.W) ordained it long before creation.

The Muslim's belief in fate and foreordination concludes three aspects.

The first, that Allah (S.W) is Omni-science, knows every thing, and that He (S.W) knows whatever happens, good or bad, eternally. Allah (S.W) says, **"Allah is He Who created seven Firmaments and of the earth a similar number. Through the midst of them (all) descends His Command: that ye may know that Allah has power over all things, and that Allah comprehends, all things in (His) Knowledge."** (Holy Quran 65: 12).

The second is that Allah (S.W) foreordained what He (S.W) Knows fifty thousand years before creation. **"Knowest thou not that Allah knows all that is in heaven and on earth? Indeed it is all in a Record, and that is easy for Allah."** (Holy Quran 22: 70).

"And of all things have We taken account in a clear Book (of evidence)." (Holy Quran 36: 12).

Prophet Mohammad (PBUH) said, ***"Allah (S.W) foreordained the fate of all creations fifty thousand years before He (S.W) creates the earth and the skies."*** [1] He (PBUH) also said, ***"Allah (S.W) foreordained everything, then created the skies and the earth."*** [2]

[1] - Narrated by Muslim (2653)
[2] - Narrated by Al Bukhari (3192)

The third is that what Allah (S.W) foreordains must happen, and no one can prevent this. **“And the command of Allah is a decree determined.”** (Holy Quran 33: 38) Whatever people do, good or bad, happens with Allah’s Knowledge and awareness. **“But ye shall not will except as Allah wills, the Cherisher of the Worlds.”** (Holy Quran 81: 29).

Human deeds do not happen by compulsion, for humans are Allah’s (S.W) noblest creations, they have the ability to choose between good and evil. **“Have We not made for him a pair of eyes? And a tongue, and a pair of lips? And shown him the two highways?”** (Holy Quran 90: 8-10).

If a person chooses the better of the two paths, following Allah’s (S.W) guidance, Allah (S.W) will increase the rewards to him/her in this life and in the hereafter. **“But to those who receive Guidance, He increases the (light of) Guidance, and bestows on them their Piety and Restraint (from evil).”** (Holy Quran 47: 17).

If a person chooses the worse of the two paths, neglecting Allah’s (S.W) guidance, Allah (S.W) will increase the punishments to him/her in this life and in the hereafter. **“In their hearts is a disease; and Allah has increased their disease: And grievous is the penalty they (incur), because they are false (to themselves).”** (Holy Quran 2: 10).

Thus, the person performs his/her deeds by his/her choice. **“And whatever ye do that is good, - Allah knows it well.”** (Holy Quran 2: 215). The person’s choice is not coercively against Allah (S.W), but it is with the will of Allah (S.W), Who makes the person able to do so. **“But Allah has created you and your handwork!”** (Holy Quran 37: 96).

The Muslim's belief in fate and foreordination includes believing in other matters that were foreordained by Allah (S.W):

1- Whatever happens to the person good or bad,

Prophet Mohammad (PBUH) said, ***"No one will be considered as a true faithful believer until he/she believes in foreordination, the good, and the bad, and until he/she knows and believe, that whatsoever happens to him/her cannot be avoided and whatsoever des not happen to him/her would never happen to him/her."*** [1]

Thus, the person's heart will be connected with his/her Lord (Allah S.W) and not with the cause of the problem, which Allah (S.W) made as a means to execute His (S.W) foreordination. This will instil comfort and peace of mind in the believer when he/she faces adversity, and instil the love for Allah (S.W) when he/she faces wealth and happiness. **"No misfortune can happen on earth or in your souls but is recorded in a decree before We bring it into existence: That is truly easy for Allah. In order that ye may not despair over matters that pass you by, nor exult over favours bestowed upon you. For Allah loves not any vainglorious boaster,"** (Holy Quran 57: 22-23).

2- The amount of creation's subsistence

Allah (S.W) says, **"And there is not a thing but its (sources and) treasures (inexhaustible) are with Us; but We only send down thereof in due and ascertainable measures."** (Holy Quran 15: 21).

[1] - Narrated by At Termethy (2144) and approved by Al Albany in "Sahih At Termethy" (1143) and in "Asselsela Assahiha" (2439)

This will increase the Muslim's confidence by knowing that Allah (S.W) alone controls every thing he/she earns or gains. **"Say: "Nothing will happen to us except what Allah has decreed for us: He is our protector": and on Allah let the Believers put their trust."** (Holy Quran 9: 51).

The Muslim also knows that, ***"If all the people gathered in order to benefit him/her, will never benefit him/her of anything except what Allah (S.W) already foreordains, and if all the people gathered in order to harm him/her, will never harm him/her of anything except what Allah (S.W) already foreordains.*** [1]

This understanding will lead the Muslim to earn his living and needs in lawful ways. Prophet Mohammad (PBUH) said, ***"Do not feel that your subsistence is slow, (do not worry) no servant will die before he/she gets all what Allah (S.W) foreordains for him/her."*** [2]

In another narration, he (PBUH) said, ***"The trustee Spirit (Gabriel (PBUH)) told me that, "no soul shall die before taking all its subsistence," so fear Allah (S.W) and ask Him."*** [3]

3 – The age and the time of death of creations

"It is Allah that takes the souls (of men) at death; and those that die not (He takes) during their sleep: those on whom He has passed the decree of death, He keeps back (from returning to life), but the rest

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[1] - Narrated by At Termethy (2516) and Ahmad (2664)
[2] - Narrated by Ibn Habban (3308), Al Hakim (4/ 224) and approved by Al Albany in "Asselsela Assahiha" (2607)
[3] - Narrated by Ashafeie in his book "Arresalah" pp 87, 89 , and Al Baihaqi (7/76) and approved by Ahmad Shakir in his commentary on "Arresalah"

He sends (to their bodies) for a term appointed" (Holy Quran 39: 42).

This will remind the Muslim of his/her weakness, and the need for his/her Lord (Allah S.W). Prophet Mohammad (PBUH) said, ***"If Allah (S.W) tortures the people of the heavens and the people of the earth, He (S.W) will do so without being wrongdoer. If He (S.W) give them mercy, His Mercy (S.W) is better than their deeds. If you give a mountain of gold as charity, Allah (S.W) will not accept from you, until you believe in foreordination and know, that whatsoever happen to you, cannot be avoided, whatsoever did not happen to you could not happen to you, and if you die without knowing and believing these, you will be punished with the Hellfire."*** [1]

The Muslim's belief in fate and foreordination makes him/her accepts adversity with gladness, considering it as a gift. Prophet Mohammad (PBUH) said, ***"How wonderful! Everything is good for the true faithful believer, and only he/she will feel so. When he/she receives a reward or happiness, he/she will thank Allah (S.W), and that is good for him/her, and if he/she faces a problem, he/she will be patient and that is good for him/her.*** [2]

Thus, the pillars of faith are safety valves for the good of the human society, for; they instil comfort, mercy and care in the Muslims' hearts. Consequently, they lead to peaceful, loving, and caring society, full of joy and happiness, and pleasure for their Lord and cherisher (Allah S.W).

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[1] - Narrated by At Termethy (2155), Ibn Majah (77), and Ahmad (21101)
[2] - Narrated by Muslim (2999)

Answers to some false accusations

The Muslims today are facing many challenges. Among these challenges are the religious, prosaic, and political attacks on Islam. One of the reasons for these attacks is to prevent people from knowing the facts about Islam, which these attackers describe as the religion of savagery and paganism, wrongs women, kills the innocents, the enemy of civilization, and instils hatred, without the least scientific or logical reasoning.

This book is about knowing Islam, and not to answer these false claims, but it is very important to mention here some of these claims, in order that the reader will be able to measure and reason from these examples, the truth, which will appear to every mature and intelligent person.

First: women in Islam

Some people created false statements about Islam, conveying that Islam wrongs women, destroys their reputation, and reduces their rights for the benefit of men. This claim is far from fact, for, neither the Arabs nor other nations respect and honour women like the respect and honour always shown to women in Islam.

Omar Bin Al Khattab, the second Muslim Caliph, said, "I swear by Allah (S.W) that before Islam, we never consider (in caring) the women, until Allah (S.W) revealed His orders in their regard, and gives them their rights." [1]

Islam confirms equality in social rights and worshipping matters for men and women, many years before some nations confirmed them. Islam does not distinguish between

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[1] - Narrated by Al Bukhari (4913)

male and female except in what conflicts with their physical, psychological, and functional nature.

Prophet Mohammad (PBUH) declared women's human rights when he said, ***"Indeed, women are the split of men"*** [1]. They are the split or the second half of men, for Allah (S.W) created the human race from one male and one female, **"O mankind! We created you from a single (pair) of a male and a female."** (Holy Quran 49: 13), and includes them when He (S.W) honours the human race. **"We have honored the sons of Adam; provided them with transport on land and sea; given them for sustenance things good and pure; and conferred on them special favors, above a great part of our creation."** (Holy Quran 17: 70).

The Holy Quran assures that women are liable to accept and perform faith, duties, worship, punishment, and rewards as much as those of men. **"Whoever works righteousness, man or woman, and has Faith, verily, to him will We give a new Life, a life that is good and pure and We will bestow on such their reward according to the best of their actions."** (Holy Quran 16: 97) **"And their Lord hath accepted of them, and answered them: "Never will I suffer to be lost the work of any of you, be he male or female: Ye are members, one of another."** (Holy Quran 3: 195).

Islam does not consider women as the source of evil deeds, and does not agree that Eve (PBUH) was the reason for Adam's (PBUH) sin. Instead, the Holy Quran makes both Adam and Eve (PBUT), responsible for that sin and both deserve its punishment. **"Then did Satan make them slip from the (garden), and get them out of the state**

[1] - Narrated by Ahmad (25663), Abu Dawood (236), At Termethy (113), and approved by Al Albany in "Sahih Aby Dawood (234)

(of felicity) in which they had been." (Holy Quran 2: 36).

The Holy Quran confirms that as they were both responsible for their sin, they both repented, and asked Allah (S.W) for forgiveness. **"They said: "Our Lord! We have wronged our own souls: If thou forgive us not and bestow not upon us Thy Mercy, we shall certainly be lost."** (Holy Quran 7: 23).

This equality between parents continues to include their offspring, for; Allah (S.W) equalizes the reward and the punishment of human deeds between males and females. **"For Muslim men and women; for believing men and women; for devout men and women; for true men and women; for men and women who are patient and constant; for men and women who humble themselves; for men and women who give in Charity; for men and women who fast (and deny themselves); for men and women who guard their chastity; and for men and women who engage much in Allah's praise; for them has Allah prepared forgiveness and great reward."** (Holy Quran 33: 35).

The Holy Quran warns of performing the deed of the pre-Islamic state of paganism, which is the humiliation of woman, considering her a shame, and bury her alive while she still a child. **"When news is brought to one of them, of (the birth of) a female (child), his face darkens, and he is filled with inward grief! With shame does he hide himself from his people, because of the bad news he has had! Shall he retain it on (sufferance and) contempt, or bury it in the dust? Ah! What an evil (choice) they decide on?"** (Holy Quran 16: 58 -59).

Prophet Mohammad (PBUH), for this inhumanity, gave specific advice concerning the care of daughters and sisters.

He (PBUH) said, ***"Girls will be a shield from hellfire to the person, who takes good care of them, favour them, feed and shelter them."*** [1] He (PBUH) also said, ***"He who has three daughters or three sisters, two daughters or two sisters, and takes good care of them and fears Allah (S.W) in dealing with them, will be in paradise."*** [2]

The reward for caring for women continues to increase to reach the highest place in paradise, with the company of prophets and righteous people. Prophet Mohammad (PBUH) said, ***"He, who takes care and shelters two girls until they become adults, will be near and close to me in paradise as close as my two fingers are close to each other."*** [3]

All this awakening of desire and encouragement to care for women is to nullify the Pre-Islamic State of Paganism's culture of humiliating women.

Prophet Mohammad (PBUH) said, ***"Do not hate women, for they are a precious companion."*** [4] He (PBUH) also said, ***"Whosoever had a female (a daughter), and does not bury her, does not humiliate her, and does not prefers his son over her, Allah (S.W) grants him Paradise."*** [5]

Islam does not only require and teach the person to take care of his daughter, but also every female, regardless if she is a wife, a mother, or a servant. Prophet Mohammad (PBUH) said, ***"Whosoever has a bondmaid, and he teaches her well, educates her well, and then free her and marry her, will have double reward."*** [6]

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1 - Narrated by Al Bukhari (5995) and Muslim (2629)
2 - Narrated by Ahmad (10991), Abu Dawood (5147), At Termethy (1916)
3 - Narrated by Muslim (2631)
4 - Narrated by Ahmad (16922)
5 - Narrated by Ahmad (1958) and Abu Dawood (5146)
6 - Narrated by Al Bukhari (3011)

Even though The Holy Quran has many verses that declare orders to the Muslims to take good care of their parents, Prophet Mohammad (PBUH) gave priority to the mother over the father. He (PBUH) considered the mother more deserving of her son's company and care than any one in the world.

A man came to Prophet Mohammad (PBUH) and said, "Who is the one whom I should care the most?" The Prophet (PBUH) answered, ***"Your mother."*** The man asked, "Then who?" The Prophet (PBUH) answered, ***"Then your mother."*** The man asked again, "Then who?" the Prophet (PBUH) answered, ***"Then your mother."*** The man asked again, "Then who?" the Prophet (PBUH) answered, ***"Then your father."*** [1]

The wife in Islam is her husband's partner at home, sharing with him everything, happiness, sadness, the good, and the bad. In the presence of one hundred thousand of his companions, during his last Pilgrimage, Prophet Mohammad (PBUH) stood up and delivered a speech. He (PBUH) praised Allah (S.W) and then said, ***"Take good care of women, they are entrusted to you, you have rights and they have rights."*** [2]

Continuously, He (PBUH) used to remind Muslims of women's rights, and warn them of being arrogant and wronging women. He (PBUH) declared that making Allah (S.W) his witness. He said, ***"Oh my Lord (Allah S.W), I did inform and declare the rights of the two weak, orphans and women."*** [3]

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[1] - Narrated by Al Bukhari (5971) and Muslim (2548)
[2] - Narrated by At Termethy (1163) and Ibn Majah (1851)
[3] - Narrated by Ibn Majah (3678) and Ahmad (9374)

The wife in Islam is a protected pearl, does not need to work in order to have rights at home, for, working is not her actual duty, and it does not fit her feminine nature. She has noble duties of managing the family's life, sheltering and educating the children, and meeting their needs of care and affection.

Prophet Mohammad (PBUH) said, ***"Every one of you is a shepherd, and responsible for his/her subjects. The man is a shepherd among his family and he is responsible for it, and the woman is a shepherd in her husband's house, and she is responsible for it."*** [1]

In Islam, the man is responsible for the woman's financial needs, whether she is a mother, a wife, a sister, or a daughter. He is responsible for taking care of the entire family especially the wife, even though she has her own job and money. In the great Arafat Day's speech, and among the biggest crowd of Prophet Mohammad's (PBUH) companions, He (PBUH) said, ***"Their (Women) food, needs, and clothing are your responsibility, with good manners and on a footing of kindness."*** [2]

Allah (S.W) makes it a duty for the man to give his wife a comfortable house, according to his financial status. **"Let the women live in the same style as ye live, according to your means."** (Holy Quran 65: 6). In addition, Allah (S.W) ordains man to address the wife with good manners and good care, if he loves her or if he does not. **"Live with them on a footing of kindness and equity. If ye take a dislike to them it may be that ye dislike a thing, and Allah brings about through it a great deal of good."** (Holy Quran 4: 19).

This good companionship or social interaction is a scale of Allah's (S.W) pleasure, which Muslims compete with each

[1] - Narrated by Al Bukhari (893) and Muslim (1829)
[2] - Narrated by Muslim (1218)

other to gain. Prophet Mohammad's (PBUH) said, ***"The best among you is he who is best to his family, and I am the best among you to mine."*** [1] ***"Those, who have good manners and good to there families are perfect and true men of faith."*** [2]

Thus, marriage social interaction is a chain of reciprocating duties between husband and wife, based on the principle of "Give and take". **"And women shall have rights similar to the rights against them, according to what is equitable; but men have a degree (of advantage) over them."** (Holy Quran 2: 228).

The man's degree of responsibility in the social interaction is more than the woman's responsibility. This is for her protection and her life maintenance.

This increased responsibility of the man is not for her shortcomings, but it is because of the man's natural abilities, which match his duties and suit his roles in supporting his family. Allah (S.W) says, **"Men are the protectors and maintainers of women, because Allah has given the one more (strength) than the other, and because they support them from their means."** (Holy Quran 4: 34).

The English reporter, ROSE MARY HAW, said, "Indeed, Islam honours women and gives them their human and social rights, on the contrary of what people think of the rights of the western women. The western woman cannot practice all her human and social rights as the Muslim woman; for, it is compulsory for the woman in the west to work in order to earn a living. The Muslim woman has the right to choose or refuse to work, and it is her right to ask

[1] - Narrated by At Termethy (3895), Ibn Majah (1977) and approved by Al Albany in "Asselsela Assaheeha" (285)
[2] - Narrated by Ahmad (23648), Abu Dawood (4682), At Termethy (1162)

the man to meet all her and the family needs. When Allah (S.W) makes the man more responsible and in charge, which is to protect and maintain, the woman, the objective is that man must work and support his family. The woman in Islam has a bigger and a more important duty than work and that is to give birth to children, care and educate them. Nevertheless, Islam permits the woman to work if she wants to, or if her situation requires her to work.” [1]

There are some people, who still insist that Islam wrongs the woman, harms her benefits, and reduces her rights by allowing the man to engage in polygamy. It is important to mention that, before we explain the Islamic rules of polygamy, Islam is not the first law that allowed polygamy, which many laws and nations practiced before Islam.

It is sufficient, as an example, to mention that the Old Testament, which Christians and Jews believe, records that Prophet Solomon (PBUH) had one thousand wives. (See 1st Kings 11:4) Thus, and according to the Old Testament, polygamy is a lawful tradition, and it was an acceptable practice by prophets and their nations before Islam.

Islam allows the man to engage in polygamy, but only under many conditions, curbs, and rules, and it is for a practical purpose. The man is allowed to marry another wife if his wife is sick, unable to bear children or for some other reasons, and to marry another wife is better than leaving the first wife or divorcing her. In addition, polygamy is much better than any forbidden relationship outside marriage, and it locks the gates of having many mistresses, which is unlawful and forbidden, like what is happening in many societies that prohibit polygamy.

[1] - They Said About Islam, Emad Eddeen Khalil , pp 436

Humans have no choice but to accept polygamy if they want to live a pure, clean, and hygienic life. A glance at world statistics will show that the number of women is increasing more than the number of men. In the United States of America, women outnumber men by four million, thus, the American society has to choose between accepting four million harlots or four million legal and lawful families.

In his book “The Arabs Civilization,” the historian Gostaph Lou bone said, “The Eastern principle of polygamy is a good principle, it improves the morals of the society that practices it, and increases family interaction and relationships. It gives the women a rank of respect and happiness that she cannot find in Europe. I do not find any reason of making the Eastern lawful principle of polygamy less in degree than that of discrete polygamy of the Europeans, on the contrary, I see it even better. The Eastern lawful principle of polygamy is much better than the Hippocratic European polygamy and what follows it of illegitimate children.” [1]

Lawful polygamy makes everyone lives among a lawful and natural family, in this regard, Montgomery Watt said in his book ‘Mohammad in the City’, “The noble purpose of this principle in the Quran is that, by adopting this principle all women, who reach the age of marriage, will be able to marry in a lawful way.” [2]

Polygamy in Islam, as mentioned earlier, has its own rules and conditions, for it limits the number of wives to four, and with the condition of absolute equality among them. **“Marry women of your choice, Two or three or four; but if ye fear that ye shall not be able to deal justly (with them), then only one, or (a captive) that your right hands possess.”** (Holy Quran 4:3).

[1] - They Said About Islam, Emad eddeen Khalil , pp 431

[2] - ibid pp 438

Prophet Mohammad (PBUH) warned that whosoever wronged his wife in favor for the other, He (PBUH) said, ***"Whosoever has two wives, and favors one more than the other (In materialistic terms), will come on the Day of Judgment leaning to one side."*** [1]

Polygamy in Islam is not for a temporal sexual desire, and it is not a kind of distinction or preference to one sex over the other, but it is to rectify and correct a social problem, which gives the man extra responsibilities that he must perform and fulfill its financial, social, and humanistic requirements.

I ask at the end of this chapter, is it not sufficient to answer this false claim about the situation of women in Islam to consider and contemplate the testimony of the French Philosopher Marcel Puazar in his book 'The Humanitarian of Islam'? He said, "The Quranic and Mohammad's instructions prove to be the best protector, supporter, and maintainer of women's rights." [2]

Secondly, Islam and terrorism

Allah (S.W) sent Prophet Mohammad (PBUH) to the world as a bearer of glad tidings and a Warner, describing him (PBUH) as a merciful man. Allah (S.W) says, **"We sent thee not, but as a Mercy for all creatures."** (Holy Quran 21: 107) **"Now hath come unto you an Apostle from amongst yourselves: it grieves him that ye should perish: ardently anxious is he over you: to the Believers is he most kind and merciful."** (Holy Quran 9: 128).

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[1] - Narrated by Ibn Majah (1969) and Ahmad (8363)
[2] - They Said About Islam, Emad Eddeen Khalil , pp 410

Prophet Mohammad (PBUH) is the mercy of Allah (S.W) to humanity, and Allah (S.W) did confer a great favor on humanity by sending him (PBUH), for, he (PBUH) eliminated the hatred and many other negativisms, which many societies have suffered. **"And remember with gratitude Allah's favour on you; for ye were enemies and He joined your hearts in love, so that by His Grace, ye became brethren; and ye were on the brink of the pit of Fire, and He saved you from it. Thus doth Allah make His Signs clear to you: That ye may be guided."** (Holy Quran 3: 103).

Allah (S.W) describes His final Book -The Holy Quran – as a mercy and healer for people. **"O mankind! there hath come to you a direction from your Lord and a healing for the (diseases) in your hearts, and for those who believe, a guidance and a Mercy."** (Holy Quran 10: 57), **"These are clear evidences to men and a Guidance and Mercy to those of assured Faith."** (Holy Quran 45: 20).

Mercy, as it is Allah (S.W), His prophets (PBUT), and His Book's property, is also the characteristic of the men of faith, for, Allah (S.W) will pour mercy upon the merciful people of His (S.W) servants. Prophet Mohammad (PBUH) said, ***"Allah (S.W) will not give mercy to the person who is not merciful to people."*** [1], and whoever practices this great attitude is among the happy people on the Day of Judgment. **"Then will he be of those who believe, and enjoin patience, (constancy, and self-restraint), and enjoin deeds of kindness and compassion. Such are the Companions of the Right Hand."** (Holy Quran 90: 17-18).

Prophet Mohammad (PBUH) commanded Muslims to be merciful when dealing with each other, dealing with others,

[1] - Narrated by Al Bukhari (7376) and Muslim (2319)

and even with animals. His words (PBUH) that were mentioned above, ***"Whosoever is not merciful to people"*** meant to be merciful to everyone, regardless race, color or religion.

An example of the mercy of the Muslims to non-Muslims is giving them charity when they are in need. Abu Obaid reported that some Muslims had relatives and in-laws from non-Muslim tribes (QURAIDA and AL NADIR), these Muslims were cautious in giving charity to those non-Muslim relatives, hoping that they would revert to Islam, then Allah (S.W) revealed the following verse. **"It is not required of thee (O Apostle), to set them on the right path, but Allah sets on the right path whom He pleaseth. Whatever of good ye give benefits your own souls."** (Holy Quran 2:272). [1]

Muslims' mercy includes the captives of non-Muslim soldiers. Abu Razin said, "While I was with Sufian bin Salama, some of the prisoners passed by. He asked me to give them charity and recited this Quranic verse, **"And they feed, for the love of Allah, the indigent, the orphan, and the captive."** (Holy Quran 76: 8).

Abu Aziz bin OMAIR said, "I was with the prisoners in BADER, and Prophet Mohammad (PBUH) said, ***"Take good care of the prisoners".*** I was with a group from Al ANSAR (The Supporters), who used to eat the dates and give me the bread, performing what Prophet Mohammad (PBUH) had commanded them to do. [2]

If Islam is the religion of mercy, how could some people describe it as the religion of terrorism and cruelty, Justifying that by what the great Holy Quran mentions about preparing

[1] - Narrated by Abu Obaid in "AlAmwal" (1321), Ibn Zanjaweeh in "AlAmwal" (1862), approved by Al Albany in "Tamam Al Mennah" (1/389)

[2] - Narrated by At Tabarani (18410) and Al Haithami commented that "Good traced" in "Majmaa Azzawaed" (6/86)

oneself and being ready to fight the enemies, even by sacrificing oneself for one's religion, country, self, and people.

The mercy of Islam is not surrender or kneeling to the enemy, it is not humiliation and accepting the wrong, but it is the mercy and capability of the powerful to protect his rights from enemies. Indeed, the Holy Quran orders Muslims to fight, but there is an abundant difference between fighting and killing, and between terrorism and fighting hard in Allah's (S.W) cause.

Terrorism is targeting the weak, the incapable, and the innocent, and that – in Islam – is one great and horrible crime.

The Holy Quran describes Pharaoh as one of the perpetrators of this crime and a dictator, for; he killed the weak and the children among the Jews. **"Truly Pharaoh elated himself in the land and broke up its people into sections, depressing a small group among them: their sons he slew, but he kept alive their females: for he was indeed a maker of mischief."** (Holy Quran 28: 4)

Warning of following the morals of the dictators and criticizing them, the Holy Quran describes the deeds of the crime, and reports that Allah (S.W) dislikes them. **"And seek not (occasions for) mischief in the land: for Allah loves not those who do mischief."** (Holy Quran 28: 77) and "**When he turns his back, His aim everywhere is to spread mischief through the earth and destroy crops and cattle. But Allah loves not mischief."** (Holy Quran 2: 205).

In Islam, killing one innocent soul is a terrible crime, and is considered the same as killing all humans. **"If any one slew a person - unless it be for murder or for**

spreading mischief in the land - it would be as if he slew the whole people: and if any one saved a life, it would be as if he saved the life of the whole people." (Holy Quran 5: 32).

In many verses in the Holy Quran, Allah (S.W) forbids killing except by right – punishment after fair judgment. Allah (S.W) says, **"Take not life, which Allah hath made sacred, except by way of justice and law."** (Holy Quran 6:151), and (Holy Quran 17: 33), and describes the men of faith as they, **"invoke not, with Allah, any other god, nor slay such life as Allah has made sacred except for just cause."** (Holy Quran 25: 68).

Whosoever kills an innocent soul crumbles his/her faith. Prophet Mohammad (PBUH) said, ***"Men of faith will remain true faithful believers unless they commit murder."***[1]

Abdullah bin Omar, the Prophet's (PBUH) companion, said, "One of the biggest dilemmas, which the person will never be able to settle, is killing an innocent person." [2]

The forbidding of killing a person is not only for killing a Muslim, but also for killing the non-Muslim, who is not a participant in the war. This is clear from Prophet Mohammad's warning to the person who kills a non-Muslim innocent person. He (PBUH) said, ***"Whosoever kills a person, who is in truce and covenant with Muslims, will never smell the Paradise, even though, its smell can reach a distance of forty years of walking."*** [3]

These innocent non-Muslims have covenants and promises from Allah (S.W) and His messenger (PBUH), and any

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[1] - Narrated by Al Bukhari (6862)
[2] - Narrated by Al Bukhari (6863)
[3] - Narrated by Al Bukhari (3166)

Muslim who breaches this covenant deserves punishment. Not only does Islam forbid the killing of non-Muslims, but also forbids humiliating and harming them, their rights, and their properties.

Prophet Mohammad (PBUH), who is the mercy to humanity, will debate with the Muslims, who committed these wrongs, on the Day of Judgment, and he (PBUH) will be their opponent. He (PBUH) said, ***"Whosoever wrongs, take something in compulsion, or does not fulfill the right of a person, who is in truce and covenant with Muslims, will be my opponent (In debate) on the Day of Judgment."*** [1]

To wrong anyone is a sin punishable by Allah (S.W). Allah (S.W) accepts the prayer of the wronged against the wrong doer, even though that the wronged is a non- Muslim. Prophet Mohammad (PBUH) said, ***"Be aware of the prayer of the wronged person – even though he/she is non-Muslim- for, there is no partition between that prayer and answering it."*** [2]

Allah (S.W) forbids wrongdoing even for His great self, and forbids it to all humanity, He (S.W) says, ***"Oh my servants, I have forbidden my self to wrong, and I made wrongdoing forbidden among you, so do not wrong each other."*** [3]

In Islam, to wrong or harm an animal is a sin punishable by hellfire, never mind wrongdoing to a human. Prophet Mohammad (PBUH) said, ***"A woman entered Hellfire, for, she did tie a cat, did not feed it, and did not let it search for its own food."*** [4]

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[1] - Narrated by Abu Dawood (3052), An Nesaey (2749) and approved by Al Albany in "Sahih Abu Dawood (2626)

[2] - Narrated by Ahmad (12140)

[3] - Narrated by Muslim (2577)

[4] - Narrated by Al Bukhari (3318) and Muslim (2619)

Thus, Islam is far from harm and wrongdoing more than any religion. Islam has nothing at all to do with terrorism; the Jihad in Islam (Fighting the enemies for the cause of Allah (S.W)) is to fight against the wrongdoers, to punish the trespassers and violators, and to protect faith and people’s freedom to worship Allah (S.W).

To talk about Jihad in Islam, it is good to read about some of the events at the dawn of Islam. When Allah (S.W) sent Mohammad (PBUH) as a messenger to humanity, his tribe, QURAISH, supported by many other Arabian tribes, stood against him (PBUH), punished and killed the believers, while the believers were full of patience, following Allah’s (S.W) orders, to be patient and not to fight. **“Hast thou not turned Thy vision to those who were told to hold back their hands (from fight) but establish regular prayers and spend in regular charity?”** (Holy Quran 4: 77).

The tribes insisted on harming and killing the believers, therefore, Allah (S.W) allowed the Muslims to fight to protect themselves. **“To those against whom war is made, permission is given (to fight), because they are wronged; and verily, Allah is most powerful for their aid. (They are) those who have been expelled from their homes in defiance of right, (for no cause) except that they say, "our Lord is Allah ".”** (Holy Quran 22: 39- 40).

The same verse explains the harm that will happen to humans if they do not fight against the wrongdoer using power and force, which are sufficient to make safe society. **“Did not Allah check one set of people by means of another, there would surely have been pulled down monasteries, churches, synagogues, and mosques, in which the name of Allah is commemorated in abundant measure. Allah will certainly aid those**

who aid his (cause);- for verily Allah is full of Strength, Exalted in Might, (able to enforce His Will).” (Holy Quran 22: 40).

The following verse shows the supposed characteristics of the men of faith, whom Allah (S.W) made them win their victory. **“(They are) those who, if We establish them in the land, establish regular prayer and give regular charity, enjoin the right and forbid wrong: with Allah rests the end (and decision) of (all) affairs.”** (Holy Quran 22: 41).

Allah (S.W) ordered Prophet Mohammad (PBUH) and his companions not to start the war. Allah (S.W) says, **“Fight in the cause of Allah those who fight you, but do not transgress limits; for Allah loves not transgressors. And slay them wherever ye catch them, and turn them out from where they have Turned you out; for tumult and oppression are worse than slaughter; but fight them not at the Sacred Mosque, unless they (first) fight you there; but if they fight you, slay them. Such is the reward of those who suppress faith. But if they cease, Allah is Oft-forgiving, Most Merciful. And fight them on until there is no more Tumult or oppression, and there prevail justice and faith in Allah; but if they cease, Let there be no hostility except to those who practice oppression. The prohibited month for the prohibited month, and so for all things prohibited,- there is the law of equality. If then any one transgresses the prohibition against you, Transgress ye likewise against him. But fear Allah, and know that Allah is with those who restrain themselves.”** (Holy Quran 2: 190 – 194).

If the violators stop wrongdoing, war and destruction on earth will be reduced. **“Therefore if they withdraw from you but fight you not, and (instead) send you**

(Guarantees of) peace, then Allah Hath opened no way for you (to war against them).” (Holy Quran 4: 90).

When the disbelievers declared a massive war against Muslims, the Islamic reaction was to fight back, for, Allah (S.W) ordered Muslims in the Holy Quran to unite in order to fight. **“And fight the Pagans all together as they fight you all together. But know that Allah is with those who restrain themselves.”** (Holy Quran 9: 36).

Thus, fighting in Islam is an obligation according to lawful reasons. War is not a favorable issue to humans, but it is, in general, the cure of some social and humanistic issues. **“Fighting is prescribed for you, and ye dislike it. But it is possible that ye dislike a thing which is good for you, and that ye love a thing which is bad for you. But Allah knows, and ye know not.”** (Holy Quran 2: 216).

Prophet Mohammad (PBUH) used to ask his companions to pray to Allah (S.W) to make their enemies return to their home without fighting. He (PBUH) said, ***“Oh people do not wish to face the enemy, instead, ask Allah (S.W) for good health and no harm, but if you face them, then be patient.”*** [1]

Allah (S.W) confers a great favor upon Prophet Mohammad (PBUH) when He (S.W) made the pagan disbelievers leave the Muslim city without fighting. “**And Allah turned back the Unbelievers for (all) their fury: no advantage did they gain; and enough is Allah for the believers in their fight. And Allah is full of Strength, able to enforce His Will.”** (Holy Quran 33: 25).

[1] - Narrated by Al Bukhari (3024) and Muslim (1742)

In Islam, the aim of war is not to dominate the world and control others; those who are concerned about life and its luxury by doing that, will lose the everlasting life in the hereafter. **"That Home of the Hereafter We shall give to those who intend not high-handedness or mischief on earth: and the end is (best) for the righteous."** (Holy Quran 28: 83).

Asking Prophet Mohammad (PBUH) about the aims of legal fighting (Jihad), which was permitted by Allah (S.W), a man came to him (PBUH) and said, "The man may fight for wealth, to be known, and to be famous, which of these is considered fighting for Allah's (S.W) cause? Emphasizing the futility and the invalidity of fighting for earthly purposes, Prophet Mohammad (PBUH) replied, ***"Fighting to make Allah's (S.W) word the highest is fighting for Allah's (S.W) cause."*** [1]

Reading the Holy Quran, the Sunna, and the history of Islam carefully, will show two important and noble objectives, of which Allah (S.W) legislate Jihad to protect.

First: to defend the enmity against Islam, which, in one way or another, prevents people from hearing the truth or believe in it. **"And fight them on until there is no more Tumult or oppression, and there prevail justice and faith in Allah."** (Holy Quran 2: 193).

Abdullah Bin Omar (May Allah (S.W) be pleased with both of them) said, "When Islam was new, Muslims were under oppression to renounce Islam, the pagans used to either kill the person or tie and torture him/her." [2]

Muslims perform Jihad bravely to free humans, ensure their freedom of making decisions and choice, and to fend off

[1] - Narrated by Al Bukhari (2810) and Muslim (1904)
[2] - Narrated by Al Bukhari (4515)

those who try to prevent them from doing so. **"Tumult and oppression are worse than slaughter. Nor will they cease fighting you until they turn you back from your faith if they can. And if any of you Turn back from their faith and die in unbelief, their works will bear no fruit in this life and in the Hereafter; they will be companions of the Fire and will abide therein."** (Holy Quran 2: 217).

RUBIE BIN AMER, in the QADISEYA battle, declared and explained this noble objective. The leader of the Persian army asked him for the reason of their coming. He answered, "Allah S.W) sent us to lead mankind (By the will of Allah S.W) to change from worshipping humans to worship Allah (S.W), from the misery of life to its happiness, from religions injustice to the justice of Islam, and to invite all people to believe in Him (S.W)." [1]

To believe in Allah (S.W), is the most precious issue one could have, it has the priority to fight and sacrifice oneself for its cause. The writer BIJIE RODRECK was just when he said, "Islam allowed its prophet to perform jihad to fend off injustice and oppression ….to remove the obstacles that prevent the spreading of its message. Islam does not force anyone to become a Muslim, but invites people allowing them to make their own choice. Islam is the religion of peace; peace with God, and peace with all people." [2]

Secondly, to defend the enemy, who attacks and occupy Muslim homes and land, and free humans from injustice and oppression. Allah (S.W) dislikes injustice, and our conscious dislikes tyranny and cannot help but to free people and declare the truth and justice, on which earth and skies were established. **"And why should ye not fight in the cause of Allah and of those who, being weak, are ill-**

[1] - Al Bedaya wa Annehaya, (7/40)
[2] - They Said About Islam, pp 246

treated (and oppressed)? Men, women, and children, whose cry is: "Our Lord! Rescue us from this town, whose people are oppressors; and raise for us from thee one who will protect; and raise for us from thee one who will help!" (Holy Quran: 75).

Supporting and giving good news to those who die while they defend their religion, people, or properties, Prophet Mohammad (PBUH) says, ***"The Muslim, who is killed defending his wealth, his family, himself, or his religion is a martyr."*** [1]

There are principles, curbs, and rules that the Muslim should consider when performing Jihad, which distinguish it from terrorism, among them:

- To accept peace and armistice, if the enemy asks for it, Allah (S.W) says, **"But if the enemy inclines towards peace, do thou (also) incline towards peace, and trust in Allah: for He is One that hears and knows (all things). Should they intend to deceive thee, verily God suffices thee."** (Holy Quran 8: 61-62).

- Not to kill children, women, old people, slaves, religious men and others, those, who, are not participating in the war. The forbidding of killing those people is mentioned in the Sunna. Abdullah Bin Omar (May Allah (S.W) be pleased with both of them) said, "A dead woman was found in one of the battles, the Prophet (PBUH) ordered not to kill women or children." [2]

When he sent any army to fight, Prophet Mohammad (PBUH), used to say, ***"Go by the name of Allah (S.W), and following the religion of his messenger. Do not kill an elderly, a child, a youngster, or a woman. Do not***

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[1] - Narrated by At Termethey (1421) and Abu Dawood 4772)
[2] - Narrated by Al Bukhari (3015) and Muslim (1744)

exaggerate, gather your loot, act with manner, and treat people kindly, indeed, Allah (S.W) loves the kind." [1]

Regarding the forbidding of killing women, slaves, and those who do not participate in the war, Prophet Mohammad's (PBUH) companion RABAH BIN AL RABEE said, "We were with the prophet (PBUH) in an invasion. He (PBUH) saw the people gathering around something, then, he (PBUH) called a man and told him, ***"Go and find out why they are gathering?*** The man came back and said, "For a dead woman." The Prophet (PBUH) replied, ***"She was not supposed to fight."*** The leader of the army in this invasion was Khalid Bin Al waleed. The Prophet (PBUH) sent a man and asked him to tell Khalid, ***"The Prophet (PBUH) orders you not to kill servants or women."*** [2]

When the Prophet Mohammad (PBUH) sent a brigade into the HUNAIN battle, they killed the enemies including women and children. When they returned, disapproving their deed, Prophet Mohammad (PBUH) said, ***"Why did you kill these children?*** The answered, "They were the offspring of pagans." Correcting their understanding, he (PBUH) replied, ***"The best among you were the children of pagans too, I swear By Allah (S.W) that each person is born with instinct of believing in Allah (S.W), until he/she declares or denies it."*** [3]

Thus, Prophet Mohammad (PBUH) forbade killing the children of non-Muslims. Moreover, he (PBUH) told that children are born with the instinct of believing in Allah (S.W), and they are considered as such until they grow and make their own choice between embracing Islam and following the religion of their parents.

[1] - Narrated by Abu Dawood (2614)
[2] - Narrated by Abu Dawood (2669) and Ibn Majah (2842)

[3] - Narrated by Ahmad (15161)

Among those whom Islam forbids killing, are the priests, because, they do not fight. In this regard, ABU BAKR, Prophet Mohammad's (PBUH) successor commanded the leader of the Muslim army that was sent to Syria, saying, "You will find people who claim that they confine themselves for Allah (S.W), leave them (do not harm) to what they claim." [1]

Thus, Islam is free from terrorism, this also applies to Muslims, who followed the principles of Jihad through their fighting history, and did not intend to spoil the earth, and we do have much just evidence to prove that:

The prominent historian, Will Durant said, "Muslims - as it seems- were real men and better than Christians; they cared more to keep their promise, and were more merciful. They seldom committed, during their history, as much tyranny as Christians did when they attacked Jerusalem in year 1099 C.E" [2]

GUSTAF LOPON said, "Honestly, nations have never known victorious as merciful and tolerant as the Arabs, and a religion as tolerant as theirs." [3]

In addition, Lopon mentioned examples of Muslim dealings with non-Muslims, he says, "the Arabs of Spain – never mind their great tolerance - were known for their ideal heroism; they were merciful with the weak, good with the defeated, fulfill their promises, and many other things, which the European Christian nations took from them lately." [4]

Thus, we see the difference between the legal Jihad in Islam and the terrorist means that are practiced by some Muslims

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[1] - Narrated by Malik (982)
[2] - They Said About Islam pp 245
[3] - Arabs Civilization, GUSTAF LOPON, pp 720
[4] - Arabs Civilization, GUSTAF LOPON, pp 344

today, which Islam considers as crime, but which are attributed to Islam unfairly.

Accusing Islam of terrorism is unfair, unjust, and illogical. Those who claim this are far from truth and honesty, by accusing Islam of terrorism, and accusing some other religions of nothing.

Judaism and Christianity for instance, permit killing women, children, and others who have nothing to do with fighting. **"Thus says the LORD of hosts,... Now go and strike Amalek and devote to destruction all that they have. Do not spare them, but kill both man and woman, child and infant, ox and sheep, camel and donkey."** (Samuel (1) 15:2-3).

We are not asking them to accuse others, but asking them to understand our religion. We are asking them to stop writing about Islam when they do not know the facts and the truth, or they should cease finding excuses for their tyranny.

We conclude by mentioning what the American writer, Andrew Paterson said, "Violence in the name of Islam has nothing to do with Islam; yet, it contradicts this religion, which means peace, not violence." [1]

Thirdly, Islam and dealing with the non-Muslims

A number of media organizations accuse Islam of being prejudiced against non-Muslims. They claim that Islam forces others to follow it, encourages hatred of the non-Muslim, and unfairness with them.

Those organizations are ignorant of Islam and its teachings or they mean to twist the truth of Islam; However, Islam is

[1] - No silence after Today. Paul Findlay, pp 91

free from these false claims. History proves that Muslims, with their great participation in civilization, has never tried to force other nations to embrace Islam. The Muslim knows that the various beliefs of religion are Allah's (S.W) will, and associated with His (S.W) absolute wisdom. Allah (S.W) says, **"To each among you have we prescribed a law and an open way. If Allah had so willed, He would have made you a single people, but (His plan is) to test you in what He hath given you: so strive as in a race in all virtues. The goal of you all is to Allah."** (holy Quran 5: 48).

Allah (S.W), if he wills, would create all people Muslims, without being able to choose their own religion. **"If thy Lord had so willed, He could have made mankind one people: but they will not cease to dispute. Except those on whom thy Lord hath bestowed His Mercy: and for this did He create them."** (Holy Quran 11: 118-119).

Thus, Muslims realize that it is impossible to make everyone embrace Islam, that the majority of people do not believe, and that the Muslim duty is to tell people the truth and ask Allah (S.W) to guide them to the right way.

Allah (S.W) tells the Muslims that their job is to deliver the message only; and He (S.W) is the only one to judge the people on the Day of Judgment. Addressing Prophet Mohammad (PBUH), Allah (S.W) says, **"But if they turn away, your duty is only to preach the clear message."** (Holy Quran 16: 82).

"Do ye (also) submit yourselves (to Allah (S.W)? If they do, they are in right guidance. But if they turn back, Thy duty is to convey the Message; and in God's sight are (all) His servants." (Holy Quran 3: 20).

“If it had been thy Lord's will, they would all have believed,- all who are on earth! wilt thou then compel mankind, against their will, to believe!” (Holy Quran 10:99).

Islam refutes the idea of not accepting the non-Muslims and declares that clearly. Allah (S.W) says, **“Let there be no compulsion in religion, truth stands out clear from error.”** (Holy Quran 2: 256),

“Say, “the truth is from your Lord,” let him who will, believe, and let him who will reject it. For the wrongdoers We have prepared a fire whose smoke and flames, like the walls and roof of tent, will hem them in.” (Holy Quran 18: 29).

Islam refuses to force others to embrace it, simply, because those who have been forced to embrace Islam do not truly believe; they do not follow its teachings in their life, therefore, they will be punished in the hereafter, and this is not the purpose wanted by the divine will and wisdom of Allah (S.W).

Historians profess of the Muslims fulfilment of the teaching of Islam in this regard. In his book, “The Shadow of the Church,” talking about the Islamic victory over Spain, the Spanish thinker PLASCHO APANEZ said:
“Spain welcomed those who came from Africa; the villages surrendered without resistance; as a group of Arab knights approached one of the villages, the gates opened for them and they were welcomed and received warmly… it was an invasion to spread civilization not for victory and conquering.….People of that civilization never forgot the inner freedom,, on which the true greatness of nations is built. They accepted the churches and the synagogues of the Jews that were in the cities ruled by them. The mosque never feared the places of worship of other religions, being

beside them, protecting their rights without envy, or wanting to control them.” [1]

In his book “The Call for Islam,”, the English historian Sir Thomas Arnold said, “The victorious Muslims had been very lenient with the Arab Christians since the first century of the Hegira, and their leniency and tolerance continued for centuries. We could say that Christians, who embraced Islam, chose it willingly and without being coerced, and the Arab Christians who still live among Muslims nowadays are the best evidence for that.” [2]

The German orientalist ZIGHRED HONKA said, “Arabs did not force the conquered nations to embrace Islam. The Christians, Persians, and the Jews, who were treated very badly before Islam because of religious prejudice, were able to perform their religious teachings with no difficulties. Muslims gave them the freedom of using their places of worship, their priests, and their rabbis without any harm, is there any tolerance or leniency more than that? Where in the history of humanity did such things happen and when?” [3]

The real reason for the spread of Islam on earth is its tolerance and leniency with non-Muslims, not its claimed violence. Nations have read about Muslim tolerance and leniency; they felt it in the Muslim positive relationships, dealing, and behaviour, which are the opposite of what others falsely claim.

The historian LOPON said:
“Force was not the means of spreading the Quran, the conquered Arabs were free to follow their religious leanings…. If it happened that some Christian nations embraced Islam and adopted Arabic as their language, it is

[1] - Fan Al Hokm Fe Al Islam, Mostafa Abu Zaid Fahmi, pp 387
[2] - The Call for Islam, pp 51
[3] - Shams Al Arab Tastaa Ala Al Gharb, pp 364

because of the justice and the high morals that the victorious Arabs showed, which these nations had never experienced before Islam, and because of the tolerance and leniency that cannot be found in other religions.” [1]

He also said, “Historians ignored the forgiveness and the leniency of the Arabs, which were among the reasons for the rapid spread of their victories and the ease with which many nations were convinced of their religion and language. The fact is that nations had never experienced victorious people as merciful and lenient as the Arab, nor a lenient religion like their religion.” [2]
Durant agreed with him and said, “Due to the religion’s lenient plan that the early Muslims practiced, most of the Christians and all Persians and Pagans, except a few of them, embraced Islam….Islam captured the hearts of hundreds of nations from China and Indonesia to Morocco and Spain. It controlled their morals, reformed their lives, and opened for them new hopes, which eased their lives and its troubles.” [3]

This Islamic tolerance is a Quranic guidance that stays with the men of faith, who are obligated to follow Allah’s (S.W) orders. **“Allah forbids you not, with regard to those who fight you not for (your) Faith nor drive you out of your homes, from dealing kindly and justly with them: for Allah loves those who are just.”** (Holy Quran 60: 8).

The above Quranic verse commends two morals, which are the right of those who do not fight against or attack Muslims. The first moral is to be pious, kind and faithful. This moral, which the Holy Quran emphasizes and encourages, is found

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1 - Arabs civilization, pp 127
2 - ibid pp 605
3 - The Story of Civilization, (13/133)

in many Islamic teachings, which contain many examples of kindness and humane feelings.

The Quran obligates Muslims to be positive in their relationships, to keep the ties between relatives even if they are of a different faith. Allah (S.W) commands Muslims to be good to their parents, even if they try to deter their son/daughter from Islam, and even that does not deprive their right of his/her care and respect. **"But if they strive to make you join in worship with Me things of which you have no knowledge, obey them not; yet, bear them company in this life with justice and consideration."** (Holy Quran 31: 15).

When ASMA, Abu Bakr's daughter, came to the Prophet (PBUH), and said, "Messenger of Allah, my mother (Who was non- Muslim) came to me seeking settlement, should I care for her?", Prophet Mohammad (PBUH), who is the gift of mercy, said, ***"settle and care for your mother".*** [1]

Among the aspects of tolerance, leniency, and piety in Islam, is to visit the sick, and these attributes should be shown to non-Muslims. Prophet Mohammad (PBUH) visited his pagan uncle ABU TALIB when he was sick.[2] He (PBUH) also visited his Jewish neighbour when he was sick, and sat near his head.[3]

Moreover, Prophet Mohammad (PBUH) sent presents to some of his enemies and some non-Muslims, for the effects that presents have on hearts, and on reducing the conflict between people. He sent dates to ABU SUFIAN, while he was in Mecca, and wrote to him asking him to send food to him.[4] In addition, the prophet accepted presents from non-

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[1] - Narrated by Al Bukhari (2620) and Muslim (1003)
[2] - Narrated by Ahmad (2009) and At Termethy (3232)
[3] - Narrated by Al Bukhari (1356)
[4] - Narrated by Ibn Zanjaweh in "Al Amwal" (2/589)

Muslim kings, he also accepted presents from the king of Egypt, the king of Éclat, and the king of Persia.[1]

Referring to social interaction, he (PBUH) accepted the invitation from ZAINB bint ALHARITH, a Jew, who invited him for grilled lamb in KHAIBER.[2] He also accepted the invitation of a Jewish man, who invited him for bread. [3]

The second moral is justice, which is the most important of all high morals that Islam was sent to complete and to protect. Justice is easy to achieve when dealing with issues connected to religion or lineage unity, and other issues, which deserve human mercy and kindness.

The authenticity of this moral can be tested if religions were different and aims were in conflict. Thus, the Holy Quran commands justice to all people, in general, and especially those who are non-Muslim, whom the Muslim may treat unfairly because of their different religion. Allah (S.W) says, **“O ye who believe! stand out firmly for Allah, as witnesses to fair dealing, and let not the hatred of others to you make you swerve to wrong and depart from justice. Be just: that is next to piety.”** (Holy Quran 5: 8).

Dr. Nathmi Luca, an Egyptian Christian scholar, said, “I have never known a law more just, and more repellent to violence and prejudice than Islamic Law, which says, **“and let not the hatred of others to you make you swerve to wrong and depart from justice. Be just: that is next to piety.”** (Holy Quran 5: 8) How could anyone accept a principle lower than this, or how could he/she believe in a less lenient and steadfast religion?” [4]

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[1] - Narrated by Al Bukhari (1482) and Ahmad (749)
[2] - Narrated by Al Bukhari (2617) and Muslim (2190)
[3] - Narrated by Ahmad (12789)
[4] - Mohammad Arresala wa arrasoul, pp 26

There is much evidence of Muslim justice being shown to the non-Muslims, such as the disagreement between the fourth Muslim Caliph, Ali bin Abu TALIB (May Allah (S.W) be pleased with him) and a Jewish man about his armour, which he had lost and found with the Jewish man. They consulted the Muslim judge, and he judged in the favour of the Jewish man, who reverted to Islam immediately and, surprised, he said, “This is prophets’ justice! The leader of the men of Muslim faith sent me to his judge, who judged in my favour! I declare that there is no God but Allah and Mohammed is His messenger. Honestly, the armour is yours, Commander of the Faithful. I followed the army while you left Seffeen, it fell from your camel.” Ali (May Allah (S.W) be pleased with him) said, “Since you became a Muslim, it is yours.” [1]

Another example of Muslim justice with the non-Muslims, is the story of the Christian Coptic man with Amr bin AL’AS, the ruler of Egypt, ad his son. The second Muslim Caliph OMAR bin ALKHTAB judged in favour of the Christian man and said what became words of wisdom and a proverb among people, “AMR, since when did you make people slaves, since their mothers bore them free”. [2]

These actions made the ruler of Jerusalem, in the ninth century, compliment the Arabs in his letter to the Patriarch of Constantinople. He said, “They are just with us; never wrong us, and they never used any violence on us.” [3]

If the claimants were to be fair, they would agree with GHOSTAPH LOPON in his saying, “Islam is the most agreeable religion with the scientific discoveries, the greatest religion to educate high morals, and the most

[1] - Heliat Al Awliaa, (4/141), and Al Bedaya wa Annehaya (8/4-5)
[2] - Tareekh Omar, Ibn Al Jawzy, pp 129-130, and Fotooh Mesr, Ibn al Hakam, pp 195
[3] - Shams Al Arab Tastaa Ala Al Gharb, pp 364

encouraging religion to perform justice, righteousness, and leniency.” [1]

In his book “The Arabs and Europe” Dr. Louis Yong was right when he said, “Still, there are many things that Westerns should learn from the Islamic civilization, such as their tolerance, anti-racism, colour, or religion.” [2]

Thus, Islam is free from what they claim is a religion of prejudice, as proved by evidence from Quranic passages, non- Muslim Scholars, and history. On the contrary, Muslims set a unique example in civilization, which humanity is still longing for, and needs the most due to the massive hatred for Muslims today, from those who keep on claiming that Islam is a dangerous religion.

Fourthly, Muslims and the contemporary challenges

A glance at the Muslims’ situation today tells us about so many of the challenges that Muslims face at the beginning of the twenty-first century.

The first of these, is that the Muslim nation, who led human civilization for eight centuries, is now at the bottom of the ladder of science and knowledge.

Taking advantage of this bitter situation, some people connect some Muslims’ faults and misbehaviour to Islam; ignoring that it is unfair to judge a religion by the state of its followers. Islam is the religion of science and civilization, when Muslims were holding on to their religion and following its rules and instructions, they were the most active contributors to the development of art, civilization, knowledge, and creativity. However, when they started to go astray from their religion and replaced it or mixed it with

[1] - Arabs’ Civilization, pp 126
[2] - They Said About Islam, Emad eddeen Khalil, pp 326

certain ideas from here and there, they became the last and lost the gift of science and knowledge, which Allah (S.W) gave them.

The Holy Quran, since the first of its verses was revealed, **"Read, by the name of your Lord and cherisher, who creates."** (Holy Quran 96:1) keeps on inviting and encouraging Muslims to learn and to gain knowledge, and praises scholars and the deeds of the wise. **"Allah will rise up, to (suitable ranks and degrees), those of you, who believe and who have been granted (mystic) Knowledge. And Allah is well-acquainted with all ye do."** (Holy Quran 58: 11).

"Say: "Are those equal, those who know and those who do not know? It is those who are endued with understanding that receive admonition." (Holy Quran 39: 9).

Islam honours knowledge, respects scientists and learned men, and places them in a position higher than other people, including those who dedicated themselves to worship Allah (S.W). Prophet Mohammad (PBUH) said, ***"The rank of the scholar is higher than the rank of the worshipper, as my rank is higher than the rank of the lower among you. Allah (S.W) likes the person, who teaches people righteousness. The Angels, the people of heavens and earth, even the ant in its anthill and the whale, pray for mercy to him/her.*** [1]

When Muslims were holding on and practicing their religion and its teachings, they were the first, before all nations; they carried the torch of knowledge and civilization and made a unique civilization. Here, we will mention some of scientists' just confessions about the Muslim civilization and its unique

[1] - Narrated by At Termethy (2685)

contribution to the world. Their admiring words recorded some of the glorious deeds of the Muslim civilization, and they were just witnesses on our remarkable achievements.

In his book, “The History of the World”, Dr. Stanley Lin, said, “There was never, in the history of civilization, a more wonderful evolution than the sudden desire for knowledge in the entire Islamic world. Every Muslim, from the Caliph to the worker, had a burning desire for knowledge and to travel in order to gain it, and that was the best of what Islam contributed to humanity.” [1]

In his book, “The Law of History” the historian JOLIFIE KASTLO stated that, “The Arabian development after the death of the Prophet (PBUH) was great, and it grew rapidly. The time was suitable for the spread of Islam; Islamic civilization was established along with the victories everywhere in a great and marvellous way, which was seen in art, literature, poetry, and science. Arabs conquered –for many centuries- the light of mind and dominated all kinds of knowledge…. They became the leaders of knowledge, inventors, and creators, by the means of knowledge, which they used in an intelligent way. The age of the Arabic civilization was short but had remarkable effects, and we cannot but regret on its disappearance.” [2]

If Islamic civilization was in such a state, how could the Islamic nation forget that and did not keep on that road until today?

The weakness of the Islamic civilization, which we witness today, is due to two factors. The first factor is that Muslims are away from their religion; if the development of Europe depends on neglecting their altered religion; our

[1] - They Said About Islam, pp 396
[2] - They Said About Islam, pp 389

development depends on returning to our religion. The difference between our state and theirs springs from the difference between the properties of our religion and theirs.

The second factor, which contributed to the retrogression of the state of the Islamic nation, is the western occupation, which conquered the Islamic world for many decades and did not leave it before leaving many difficult problems, which no generation could solve. Doing that, assured their permanent and continuous control over the Muslim nation, which they made a market to promote their goods; they oppressed that nation to protect their dominance.

Another reason for the weakness of Muslims today is the disagreement between the sects and their ideas, and their harsh reciprocation among each other and this is disobedience to Allah (S.W). Allah (S.W) commanded Muslims to hold onto His teachings and unite as one nation. **"Hold fast, all together, by the rope which Allah (stretches out for you), and be not divided among yourselves."**(Holy Quran 3: 103) **"Verily, this brotherhood of yours is a single brotherhood, and I am your Lord and Cherisher; therefore, fear Me (and no other)."** (Holy Quran 23: 52).

The conflict among Muslims is due to many factors, but the most important is the interference of others, who want to harm the Muslims and break up their unity. In the history of Islam, there were many conflicts among Muslims, but it did not affect their unity, because it was without the western occupation, which encouraged the conflict between the Muslim groups, as the relationship between the Sunni and ZAIDY, or between the followers of the four doctrinal groups.

Muslims did not disunite because of their disagreement on the basic teachings of their religion, on which no group disagree. All of them believe in Allah (S.W) the one and only, His characteristics, books, prophets, teachings and the

basis of the religion. Their conflict is away from the basic teachings of their religion, upon which they all agree.

The conflict between the Sunni and the Shia, which is the strongest among Muslims today, is a disagreement about who was the worthier to be the successor of Prophet Mohammad (PBUH) after his death. It is a historical conflict, with political origins; it did not touch the essence of the religion in any way.

The conflict between Muslims is Allah's (S.W) foreordination as it is to all nations, and it is evidence that supports the prophecy of Prophet Mohammad (PBUH), when he says, ***"The Jews were divided among themselves into seventy one sects, and the Christians were divided among themselves into seventy two sects. And My Ummah*** (Muslims) ***will be divided among itself into seventy three sects, all in the Fire except one, that is, the Jama`ah***." [1] (Those who followed the right path of prophet Mohammad (PBUH).

Disunity is our heritage from previous nations, and we disapprove of the conflict among some of us, for, it is straying from the right path; the way of Islam, and leads us to the wrong one. Prophet Mohammad (PBUH) said, ***"Verily your blood, your property, and your honour are sacred and inviolable until you appear before your Lord, as the sacred inviolability of this day of yours, this month of yours and this very town of yours. Verily you will soon meet your Lord and you will be held answerable for your actions…Take heed not to go astray after me and strike one another's necks."*** [2]

The Muslims' situation will not become improve unless they follow what they have followed in the past. Islam is the

[1] - Narrated by Ibn Majah (3992)
[2] - Narrated by Al Bukhari (1741) and Muslim (1679)

religion that made the Arabs and other people one nation; it changed them from an ignorant and illiterate nation to a nation that led civilization for eight centuries.

Islam's credit of principles and teachings, are still the hope of the mindful and the wise; every glory, every honour, and civilization is based on holding onto Islam, while conflict and retardation is a result of being away from Islam. We need to go back to Islam and hold onto its straight and correct teachings and guidance.

Conclusion

Every just person should see the truth, those who accept this gift from Allah (S.W), Allah (S.W) opens their hearts to Islam. **"The one whose heart Allah has opened to Islam, he has received Enlightenment from Allah."** (Holy Quran 39: 22) Those, whose hearts are hard and do not submit to the truth, their fate will be as the rest of the very same verse mentions. **"Woe to those whose hearts are hardened against celebrating the praises of Allah! They are manifestly wandering (in error)!"** (Holy Quran 39: 22).

Then, what prevents one from embracing Islam? Is it shameful to worship Allah (S.W) alone, and follow his religion, which the prophets had preached and Allah (S.W) chose for humanity?

What is wrong with some of us – in this twenty-first century-some prefer the heritage of their fathers but not the truth, in which their minds believe?

Many wise men and women realized the truth and followed it, among them ALNJASHI, (May Allah (S.W) give mercy to his soul) the king of Abyssinia, whom the companions of the Prophet (PBUH) invited to Islam. He said, "Saints and priests, what these people say, is almost the same as what you say of the son of Mary. You are welcome; you and whom sent you. I declare that he is the messenger of Allah, of whom Jesus, the son of Mary gave glad tidings, and if I were in a different situation, I would go to him and carry his shoes." [1]

[1] - Narrated by Abu Dawood (3205), Ahmad (4836) and Ibn Aby Shaiba (36640)

Islam lightened many hearts, and took them from the troubles and misery of life to the comfort of life and happiness of the hereafter. Many strayed from the right path, and lived in the misery of life and deserved the punishment of the hereafter. **"Those whom Allah (in His plan) wills to guide,- He opens their breast to Islam; those whom He wills to leave straying,- He makes their breast close and constricted, as if they had to climb up to the skies: thus doth Allah (heap) the penalty on those who refuse to believe."** (Holy Quran 6: 125).

Islam, by its truth and clarity, fills the world with its correct guidance. Studies and statistics show that it is the widest spreading religion in the world, despite the weakness of the Islamic nation in general, and the attempts to defeat Islam in the mass media. All these are to fulfil Allah's (S.W) fate, Allah (S.W) says, **"Fain would they extinguish Allah's light with their mouths, but Allah will not allow but that His light should be perfected, even though the Unbelievers may detest (it)."** (Holy Quran 9: 32).

If one were just, one would say what Dr. NAZMI Luke said about Prophet Mohammad (PBUH). He said, "I ignore with all my feelings, the unfair idea, with which many of the orientalists and others had seen in the Arabian Prophet, but when I refer to my mind I see the right of what I did. No one was like him, he who had all the characteristics of prophets, and the courage of heroes. Therefore, the just person must glorify Mohammad's high morals, and honour the real man in him." [1]

Humanity today is in great need of Islam, if it wants to solve the problems of our time. Islam alone is able to put an end to our psychological and social problems, and only Islam

[1]- Mohammad, Arresala wa Arrasoul, pp 28

has the magic wand, which can reduce the rate of committing suicide, and give hope to the miserable and give their lives its beauty.

Douglas Arthur said, “If Islam was shown to the people correctly, it would solve all their problems, and fulfil all social, spiritual, and political needs of those who live in communism and capitalism, as these two systems fail to solve human problems. Islam would give peace to the miserable and hope to the lost. Thus, Islam has the greatest ability to renovate this world and recharge human energy to achieve the best level of production and sufficiency.” [1]

In his book, “The Messenger of the Desert”, the Indian writer KOFHI LAL JABA, said, “Islam is able to fulfil all human needs in this time; there is no religion able to give successful solutions for contemporary problems like Islam. The world today, for example, has the greatest need for brotherhood and equality, and these two morals are not found except in Islam, because Islam judges people only based on their work and effort.” [2]

Finally, we cannot but say with the German writer YOUHAN GHOTA “if this is what Islam is, should not we all be Muslims?” [3]

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[1] - They Said About Islam, pp 443
[2] - ibid , pp 450
[3] - ibid , pp 147

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